B'NAI B'RITH MAGAZINE

Volume XLII, No. 6 March, 1928

His Secret

By *Max Robin*

The Rise and Decline of Turkish Jewry

By *Israel Auerbach*

Among the Jewish Farmers of Russia

By *Emil Bogen*

THE NATIONAL JEWISH MONTHLY

$1.00 a Year *10 Cents a Copy*

DE LONGE

PIVER

ANNOUNCES

The Azurea Ensemble-

For the modern woman—sophisticated, exquisitely critical, trained in the art of creating a single perfect impression in each costume—the woman who will not permit the smallest jarring note in her accessories, her jewels, her perfumes—Piver announces the Azurea Ensemble. A single colour-scheme for her dressing table—blue and silver in four clever variations. A single odeur that expresses every complex mood.

HER PERFUME—Elusive, light, fresh! Sweet but not ingenue. With a bit of spice to pique the imagination. A hint of coquetry—not easily won . . . Azurea itself, in its blue and silver box. $4.50.

HER COLD CREME—A miracle of efficiency—just this minute launched in Paris. Carrying a very high percentage of perfume, so that she sinks to sleep wrapped in the same subtle Azurea fragrance. In an azure and silver container—$1.50.

HER VANISHING CRÈME—Equally new. So light it disappears absolutely, leaving a delicately scented but invisible film to which her perfumed powder clings, and clings, all day. Azure and silver, too, but the shape has been cleverly varied. $1.50.

HER POWDER—Adherent and almost invisible, as the mode demands. In five perfect shades to care for every complexion—including the sunbrowned skin, ultra chic at the moment... Subtly impregnated with the same Azurea perfume—$1.00.

HER NEW TWIN COMPACTE—In silver, with blue enamelled tracery around the edge, the shape of this twin compacte is distinctive, and it fits the hand as no compacte has ever done before. Rouge and Powder, in shades for every complexion, delicately scented with Azurea. And 2 mirrors... Price, $2,50.

L·T·PIVER·PARIS

«Oldest and largest among the great perfume houses of France»

118 EAST 16th STREET, NEW YORK · *Fondée en 1774* · 46 ST. ALEXANDER STREET, MONTREAL

VOLUME XLII
No. 6

TABLE · OF · CONTENTS

MARCH
1928

Editorials 165
A Cross Section of Jewish Life..... 168
New Glory for Israel—By Alvan T. Fuller..... 170
His Secret—By Max Robin..... 171
Meeting New Needs in Social Service—
By J. Z. Jacobson..... 173
Where Al Jolson First Sang—By Don Glassman..... 174
News in Views..... 176
A Mighty Woman in Israel—By Samuel Tenenbaum.... 178
The Printed Page..... 180
In the Public Eye..... 181
Among the Jewish Farmers of Russia—
By Dr. Emil Bogen..... 182
Cleveland Orphan Home Campaign..... 184
The Sin of Hanah—By Jerome Daniel Folkman..... 185
The Rise and Decline of Turkish Jewry—
By Israel Auerbach..... 187
An Ancient Art Reborn—By Louis Rich..... 190
News of the Lodges..... 192
Greater New York Wider Scope Campaign Begins
in Earnest..... 193
Across the Seas..... 196
Humoresque 198

Editor: Alfred M. Cohen. *Managing Editor:* Boris D. Bogen. *Associate Editor:* Alfred Segal. *Contributing Editors:* Max Heller, Samuel S. Cohon, Max L. Margolis, Felix A. Levy, David Philipson, Morris Fishbein and Martin A. Zielonka.

B'nai B'rith Magazine: Published monthly under the auspices of the Independent Order of B'nai B'rith at 118 S. Clinton St., Chicago, Ill. Subscription one dollar per year. Entered as second-class matter October 13, 1924, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized October 16, 1920.

All new subscriptions and all changes in address of subscribers and manuscripts should be sent to Dr. Boris D. Bogen, Electric Bldg., Cincinnati, Ohio.

Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

The B'nai B'rith Magazine goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their maga ine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

Among Our Contributors

MAX ROBIN is well known to the American Jewish reading public for his stories and sketches of Russian-Jewish life. His work has been singled out by Edward J. O'Brien as among the best of its kind being done in America today.

LOUIS RICH is a publicist living in New York. He received a general and engineering training at Ohio State University. He is the translator of several French and Russian works and is a frequent contributor to the journals and daily press in the metropolis.

SAMUEL TENENBAUM is the author of a number of interviews with personalities who are making Jewish history today. In this issue he makes his first appearance before the readers of the B'NAI B'RITH MAGAZINE.

DON GLASSMAN was formerly on the editorial staff of the Cincinnati Post. Occasionally he writes feature articles on scientific and human interest subjects.

ISRAEL AUERBACH, European correspondent of the B'NAI B'RITH MAGAZINE, is considered an authority on the history of the Jews of Turkey. He has visited that country many times and has done special research work on this subject.

DR. EMIL BOGEN recently returned from a tour of Europe and Palestine. He made a special survey of the Jewish colonies in Russia.

Jewish Calendar
5688

1928

Fast of Tebeth	Tues.,	Jan. 3
Rosh Chodesh Shevat	Mon.,	Jan. 23
*Rosh Chodesh Adar	Wed.,	Feb. 22
Fast of Esther	Mon.,	Mar. 5
Purim	Tues.,	Mar. 6
Rosh Chodesh Nissan	Thurs.,	Mar. 22
First Day of Pessach	Thurs.,	Apr. 5
Eighth Day of Pessach	Thurs.,	Apr. 12
*Rosh Chodesh Iyar	Sat.,	Apr. 21
Lag B'Omer	Tues.,	May 8
Rosh Chodesh Sivan	Sun.,	May 20
Shavuoth	Fri.,	May 25
	Sat.,	May 26
*Rosh Chodesh Tammuz	Tues.,	June 19
Fast of Tammuz	Thurs.,	July 5
Rosh Chodesh Ab	Wed.,	July 18
Tisho B'ov	Thurs.,	July 26
*Rosh Chodesh Elul	Fri.,	Aug. 17

5689

Rosh Hashonah	Sat.,	Sept. 15
	Sun.,	Sept. 16
Fast of Gedalia	Mon.,	Sept. 17
Yom Kippur	Mon.,	Sept. 24
Succoth	Sat.,	Sept. 29
	Sun.,	Sept. 30
Hashana Rabba	Fri.,	Oct. 5
Shemini Azereth	Sat.,	Oct. 6
Simchas Torah	Sun.,	Oct. 7
*Rosh Chodesh Chesvan	Mon.,	Oct. 15
Rosh Chodesh Kislev	Tues.,	Nov. 13
First Day of Chanukah	Sat.,	Dec. 8
*Rosh Chodesh Tebeth	Fri.,	Dec. 14

NOTE: Holidays begin in the evening preceding the dates designated.

*Rosh Chodesh also observed the previous day.

In Our Portfolio

¶ AMONG THE articles and stories in our portfolio ready for publication is a study of Yehoash by Sarah Goldberg. "Yehoash had greater inner power and innate ability than his fellow-poets. His emotionalism was deeper, his intellect more aggressive, more searching," says Miss Goldberg in the course of her revealing pen portrait of this tragic and tender lyric poet.

¶ A PASSOVER STORY depicting poignantly the atmosphere of a *seder* is "Unafraid," by Fanny Evelyn Freehof.

¶ EMIL BOGEN, continuing his account of his experiences abroad, gives some vivid impressions of the changing life in Palestine.

¶ "ONE CANNOT help but be impressed by the settlers in the Judaean colonies with their flourishing orchards and vineyards and their lithe children tilling the fields," is one of the conclusions of Dr. Emil Bogen.

¶ "THE BUSINESS MAN may be less gifted and less informed than the intellectual but he is more willing to shoulder the communal responsibilities. His experience in the business world has taught him to be less carping in his criticism and more cooperative where communal work has to be done," is one of the thought-provoking statements in Samuel S. Cohon's article, "The Intellectuals and the Synagogue."

Addressograph

PRINTS FROM TYPE

Contribution to Business Progress

JPON the foundation of Addressograph pioneering has grown the greatest institu-on of its kind in the world. The Address-graph is a powerful factor in the vast achinery of today's business. From a ere addressing machine of thirty-five years o, the Addressograph has become indis-nsable to thousands upon thousands of siness concerns as the speedy, accurate, onomical means of imprinting, listing and ad-essing business forms and communications.

hrough meritorious service alone, Address-raph has been able to parallel and con-bute to the greatness of odern business. Counties come neighborhoods for e merchants who can speed eir well-timed sales messages ough the mail. Corpora-ns, large and small, elimin-the costly mistakes and needless overhead expense and-written names in every artment of their business.

m the byways of the na-to the highways of world le, the Addressograph is ting the battle for greater ed, lower costs and increas-ed efficiency in every walk of commercial, industrial and social life.

The hundreds of combinations of Addresso-graph machines, and their uses, are the result of years of study and investigation to meet every requirement of business for economi-cal name and data writing.

Quality has always been inbuilt in every Addressograph product. Through a third of a century of continuous growth, the Ad-dressograph Company has rigidly maintained standards of manufacture and business prac-tice, that have gained the confidence of world wide business. This confidence is expressed in the recogni-tion of the Addressograph Company as a vital factor in business efficiency.

There are thousands upon thousands of Addressograph users, representing over three thousand lines of business and non-commercial activities.

In every business, large or small, where quick, accurate reproduction or recording of names and data is important, there is need for Addresso-graph equipment.

Practically every known line of endeavor is represented among the thousands of Addressograph users!

MANUFACTURERS
WHOLESALERS AND JOBBERS
RETAILERS AND DEALERS
PUBLIC UTILITIES
PRIVATE SERVICE TRADES AND PROFESSIONS
LODGES, CLUBS, ASSOCIATIONS
PUBLISHERS
BANKS AND TRUST COMPANIES
GOVERNMENTAL (FEDERAL, STATE, COUNTY, MUNICIPAL)
CHURCHES
INSURANCE COMPANIES
INVESTMENT HOUSES
RAILROADS AND STEAMSHIP COMPANIES
LAUNDRIES AND CLEANERS
SCHOOLS AND COLLEGES
DAIRIES, CREAMERIES, AND BAKERIES
THEATRES
COMMISSION MERCHANTS
REAL ESTATE FIRMS
NURSERIES — SEED FIRMS
AGENTS *(insurance and manufacturers')*

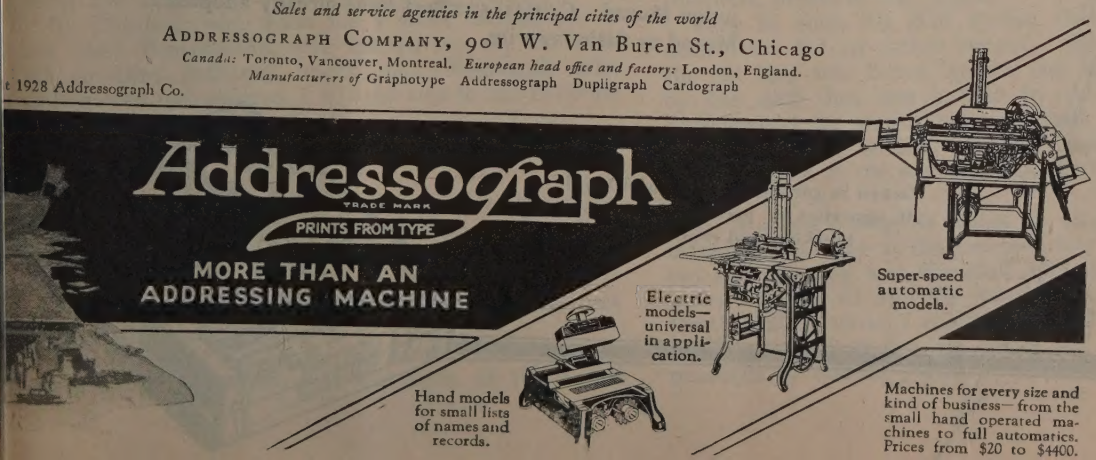
Sales and service agencies in the principal cities of the world

ADDRESSOGRAPH COMPANY, 901 W. Van Buren St., Chicago

Canada: Toronto, Vancouver, Montreal. *European head office and factory:* London, England.

Manufacturers of Graphotype Addressograph Dupligraph Cardograph

t 1928 Addressograph Co.


Addressograph
TRADE MARK
PRINTS FROM TYPE
MORE THAN AN ADDRESSING MACHINE
Super-speed automatic models.
Electric models—universal in application.
Hand models for small lists of names and records.
Machines for every size and kind of business—from the small hand operated machines to full automatics. Prices from $20 to $4400.

MURAD

The King of all Cigarettes

The exceptional cigarette for the exceptional man who feels he is entitled to the better things in life.

The King of Kings

MURAD was a great king many centuries ago. Today Murad is the king of kings in cigarettes. Murad knew that the best must cost more than the commonplace. So he sent his couriers all over the world to get the best there was.

The manufacturers of Murad spare neither time nor money to make Murad the king of kings in cigarettes. They send their representatives thousands of miles to get their famous Turkish tobacco, renowned for its fragrance.

No other cigarette therefore dominates in quality as does this fine aromatic cigarette. We ask you to judge Murad. Critical smokers have already adopted Murad as their favorite.

Packed in cardboard boxes of 10 and 20 cigarettes to prevent them from breaking and crushing.

THE
B'NAI B'RITH MAGAZINE
The National Jewish Monthly
VOLUME XLII MARCH, 1928 NUMBER 6

Editorial Comment

Passover, A Comedy of Life

SO we come again to Passover. And though thousands of years have passed since the events it celebrates, the story is told again as a new tale, and the four questions are asked again as if they had never been asked and answered before, and the simple games are played and the songs sung as if fresh from the heart.

The *aphikomen* is hidden and today's child hunts for it with the playful merriment that sent his grandfather and all his grandfather's grandfathers searching in all the Passovers before.

The door is opened for the symbolic Elijah and the cup is lifted to him in new hopes for peace and justice despite the fact that peace and justice have come to frustration so often.

* * *

The Jewish father comes from his work on the eve of Passover and dresses up for the occasion. There is prepared for him at the head of the table a cushioned seat as of a throne, for on this night he plays the king who conquered the Pharaoh and has survived all the dynasties of the kings who have held him subject.

What might is in him! The Persians, the Romans, the Greeks, the power of the Spaniards, the Portuguese and the Romanoffs—and others who oppressed him have gone to the dust.

But there he sits on a make-believe throne, an immortal youth, playing king.

* * *

He is a figure of satire.

Behold me, O kings, I whom you enslaved and slaughtered and dispersed! I live! Bow ye before me!

Oh Pharaoh, who made me a slave, behold me at my ease! Torquemada, who burned me, see me with my children gathered about me! Romanoff, who slaughtered me, observe, I lift the cup to the invisible spirit of peace and justice!

The Passover feast is a superb comedy.

* * *

There are those who like to discover vast social implications in the Passover. It is the celebration, they point out, of the first strike for human liberty. It marks the first recorded rebellion of man against slavery. It is the festal time commemorating the first victory for human rights.

And indeed, it is all these and more: It is the celebration of the first blow at the myth of the divine right of kings. Behold, the authority of a king is annulled by the people themselves; they strike off the chains that he fastened upon them.

But we prefer to think of Passover as the everlasting play-time of the Jew making merry on the stage of a vast history, laughing at puny majesties.

* * *

On other holidays he is the solemn philosopher searching his soul or casting his eyes into the infinite, seeking its riddles.

He asks: Why? And whither? And whence?

He fasts that there may be no bodily cares to interrupt the contemplations of his spirit. He leaves his body on the earth and his soul goes questing among the stars.

But this night of Passover he is a harlequin slapping instead of getting slapped. What lusty whacks he takes at this Pharaoh. He contemplates life with amusement.

What a laughing there is in it! The mighty ones bestride the earth trampling the meek who cry out in vain. The noses of the meek are in the dust in one century but in another age the power of the mighty has passed from their offspring and they are only memories inscribed in books.

But in the midst of his merriment he grows solemn —the persistent philosopher forever searching for divine causes.

"Therefore," he says, reading from the *Haggadah*, "it is our duty to thank and praise and glorify God who brought us and our forefathers from slavery unto freedom, from sorrow unto joy, from mourning unto festive gladness, from darkness into light. Let us therefore proclaim His praise."

Then he sings his *Had Gadya*, that comical piece about "the kid my father bought," that was eaten by the cat that was bitten by the dog that was beaten by the staff that was burned by the fire that was quenched by the water that was drank by the ox that was killed by the butcher who was taken by the Angel of Death who at the end was slain by the "Holy One, blessed be He."

With a comic song he makes an allegory of all his travails. The Jew is the kid that was eaten, and the cat and the dog and the staff and the fire and the water and the ox and the butcher and the Angel of Death are his various enemies from the Assyrians to the Turks, and at the end comes the Holy One—the principle of eternal justice—vindicating him.

The Death of the Ku Klux Klan

LAST month the Ku Klux Klan discovered that it is dead and made an official announcement of that fact. Its death occurred some time ago, having been caused by corruptions arising within its body.

It was a body of death to begin with, carrying the disease of its own destruction. And so it went the way of all similar movements that in past times flourished awhile, frightened timid people and then went to their foreordained doom.

The pallid ghost of the klan is attempting to live under a new and more fragrant name—the Knights of the Great Forest. The Knights of the Great Forest will wear no masks and thus will lack the frightfulness that made the Ku Klux Klan so attractive to thousands of dupes who were its members.

* * *

Concerning the Marshes of Pinsk

ONE reads that the marshes about Pinsk in Poland are to be drained in order to be made fertile.

Pinsk! A most tragic memory! The marshes of Pinsk will in good time flourish and give forth fruit that shall speak to the credit of the enterprise and industry of man; but the graves outside the old walls of Pinsk will continue to cry out against his rapacity, his injustice and intolerance.

It was about this time of the year in 1918 that a committee of the impoverished Jews of Pinsk assembled one evening to consider ways to divide the meager store of *matzohs* for the approaching Passover. Certainly men and women never met for a purpose more peaceful or holy.

Of a sudden there was a pounding at the door and a raising of voices, an invasion of soldiery and a seizing of the assembly.

"What does this mean?" they demanded.

In reply there were mutterings about Bolsheviks, Communism, Russians. In vain the captives protested. They had come together for the most sanctified of purposes. Their thoughts had been only on the feeding of their people in the Passover season.

Rough hands ejected them into the street and dragged them outside the wall. There was no formality of trial, and when five minutes had passed thirty-five Jews lay dead before the wall of Pinsk. They had been shot even without the casual process of summary court martial. And there they were buried forthwith.

The spot where the earth drank their blood is one of the holy places of Jewry.

So the swamps of Pinsk are to be drained. But who will drain this earth of the accusing blood?

* * *

The Jews of Williamson, W. Va.

WILLIAMSON nestles among the rugged mountains of West Virginia which frown down upon the town. Thither came a Jew long ago. He was the first Jew the mountaineers had ever seen. He opened a store for them and by fair dealing he earned their esteem. In his lonely place he made the name of the Jew honored. Far from the body of Jewish life he guarded his inheritance and on the holidays he closed his store and went to Charleston. For this he was respected the more.

In time other Jews came to join him, sharing the good name that the first one had established for Jews. We have spoken of Judaism as a feeling. In Williamson Judaism had no synagogue but lived only in the hearts of men. The spirits of their fathers had come with them over the mountains and abided with them.

No less than the first one, the new Jews were esteemed by their neighbors. They guarded well the good name he had made for them. When through the more secluded sections of the country there spread the bigotry called Ku Kluxism the Jews of Williamson were singularly free from its proscriptions. They had deeply established themselves in the affection of their fellow citizens.

It came to pass that there were twenty-five families of them. The children were growing up and the elders took means that the feeling that they called Judaism might pass to the young. They organized their feeling into a congregation and worshipped in one of the halls of the town.

Recently they determined upon erecting a synagogue to cost $20,000. When their neighbors heard of this they came to them, saying, "Let us help you build your synagogue. Please consider our gifts a token of our esteem." And one and another of them gave until the gifts of the neighbors made a goodly sum.

The construction of the synagogue is now under way.

* * *

Religious Liberty in Palestine

MR. ALTSCHULER is a Jewish storekeeper in Tel Aviv, Palestine. Mr. Altschuler's conscience permits him to keep his store open on the Sabbath. Mr. Altschuler may be wrong in this laxity but he insists that if he doesn't care to observe the Sabbath that's his business. Mr. Altschuler insists upon religious liberty.

So the Jewish authorities of Tel Aviv had him arrested and a Jewish magistrate fined him two pounds for violating the Sabbath ordinance of the town.

Mr. Altschuler continued to stand on his insistence that in a free land there can be no law to compel him to observe the holidays or the festivals of any religion. He appealed to the district court at Jaffa and the judge of that court held Mr. Altschuler to be in the right.

The judge called attention to Article 15 of the Palestine Mandate which provides: "The Mandatory shall see that complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals, are ensured to all. No discrimination of any kind shall be made between the inhabitants of Palestine on the ground of race, religion or language. No person shall be excluded from Palestine on the sole ground of his religious belief."

We think the supreme court of Jewish opinion will sustain this judge. If we demand that non-Jews respects our religious views, we should respect the rights of one another.

Mr. Altschuler may be guilty of bad taste and even more in flouting what seems to be public opinion in the Jewish town of Tel Aviv; but certainly, he performed a public service for Palestine in opposing a theocratic law. Whether laws seek to enforce a Christian Sabbath in America or a Jewish Sabbath in Palestine they alike infringe the liberty of conscience which should be inviolate.

The Jewish Apartment House

WE Jews who have been trying to make ourselves understood to our non-Jewish neighbors, now are coming to see that perhaps we don't understand each other.

The House of Israel, it seems, is an apartment house. On one floor lives Orthodoxy; on another Conservative Judaism; on another Reform. The apartments are secluded one from the other, but are reached by one elevator.

The three tenants have little use for one another. Reform says that the apartment of Orthodoxy contains obsolete furniture; Orthodoxy says Reform is an unfaithful child, abandoning the teachings of its fathers; Conservative Judaism finds fault with both the others.

"He despises my beautiful old furniture," says Orthodoxy indignantly. "And my old furniture is what makes Jewish life comfortable for me."

"He keeps his apartment closed against the breezes of progress to protect his old furniture," Reform accuses. "I have put in the furniture of modern thought and my windows are open."

"I have a better apartment than either," exclaims Conservatism, "I have kept the most beautiful antiques and have opened the windows."

But there is the common elevator. By the same power of the spirit, and of history it lifts the three tenants of the divided house of Israel.

They have sat at odds in their apartments, feeling far removed from one another though living in the same house. So we are glad to see it reported that they are commencing to visit one another in order to become acquainted.

Under the auspices of the Hebrew Union College School for Teachers of New York there is being conducted a series of lectures at which Orthodoxy, Conservatism and Reform will explain their principles and purposes to one another.

In such discussion the three tenants may come to see that as long as the common elevator runs there is one House of Israel; that as long as the feeling of Judaism is within Jews, as long as they are conscious of their inheritance they may esteem one another as worthy Jews, regardless.

More than a body of knowledge, more than a ritual, more than a creed or a set of principles, Judaism is a feeling, a tug at the heart, a historic sense.

* * *

A Friend Celebrates a Birthday

LAST month the Jewish Daily Bulletin issued its thousandth number, an event which it marked with an especially large edition.

The Bulletin is unique among daily newspapers. It has attained that journalistic ideal—a newspaper giving news without coloring and without bias, and yet telling it entertainingly. It is also the only newspaper in the country that prints only news and never the opinions of its editors.

It is an educator of Jewish public opinion in America, which it provides not only with the authentic news of Jewry in America but also with the news of the Jewry of the world through its Jewish Telegraphic Agency.

The Jewish Daily Bulletin deserves our wholehearted commendation and support. And special credit is due to Wm. Z. Spiegelman, the persevering and able editor, who more than anyone else, is responsible for the success of the Bulletin.

* * *

An Opportunity for the B'nai B'rith

OUR English co-religionists seem to be greatly concerned over the prevailing indifference to things of the mind and the spirit. Some few weeks ago a meeting was held under the auspices of the B'nai B'rith at Jews' College in London to discuss the matter. With Brother Leo Elton, President of the First Lodge of England, in the chair, two papers on "The Intellectual Level of Anglo-Jewish Life" were read—one by Dr. Selig Brodetsky and the other by Mr. Herbert M. Lowe.

* * *

In the course of his dissertation, Mr. Lowe pointed out that English Jewry found it possible to cope quite effectively with the physical problems that confront it, but that when it came to intellectual and spiritual problems the Jews of the kingdom were losing ground. He declared, indeed, that there were in his country practically only two Jewish institutions devoted to the intellect and the soul that were flourishing—the Jewish Historical Society and the Education Aid Society. The reason he gave for this deplorable state of affairs is that some underrate Jewish learning and overrate secular learning while others make the contrary error of assuming that Jewish learning alone is necessary and that they have nothing to gain from general culture. Mr. Lowe called upon the B'nai B'rith to take a firm stand in behalf of learning, declaring that the corporate and individual influence of the B'nai B'rith was strong enough to change the entire complexion of Anglo-Jewry in a decade.

Dr. Brodetsky, in his paper, said that all Jewish activity in England—social, communal and educational—is based upon financial prestige. He declared, moreover, that a Jewish scholar stands very little chance of winning recognition in Jewish circles unless he has first been acclaimed in non-Jewish circles.

Following the reading of the papers there was a discussion, in the course of which was reiterated the statement that it is up to the B'nai B'rith to save the day.

* * *

All of this is extremely interesting and, paradoxical as it may seem, indicates that Anglo-Jewry is in a pretty healthy state of mind. So long as a community is not afraid to look itself squarely in the face there is hope for it, great hope for an awakening and for the coming of better days.

The B'nai B'rith of England are to be congratulated on the opportunity which is theirs of leading the British Jews out of the valley of indifference to heights of achievement. This will be creative service of the highest and in the very quintessence of the spirit of our Order.

A Cross-Section of Jewish Life

Religion—Education

THE dominant religion of the future among American Jews will be a Judaism that "accepts the new truth of scientific discovery, and modifies its viewpoint accordingly," declared Ludwig Vogelstein, Chairman of the Executive Board of the Union of American Hebrew Congregations. This prediction was made at this year's annual meeting of the Union held recently in Detroit.

Rabbi George Zepin, Executive Secretary of the Union, reported that 282 congregations, with a combined membership of 59,961 individuals, now constitute that body. He also reported that the Union had spent $505,501 during the year 1927.

Alfred M. Cohen, Chairman of the Board of Governors of the Hebrew Union College, in his report of the past year's progress of the college, stated that it now has a student body of 117, the largest in its history.

* * *

IN 1922 Harry V. Simmons of Miami, Fla., invited 22 persons to meet in his home for religious services. This group of pioneers then formed themselves into a Reform Congregation, a congregation which on February 19th of this year dedicated its recently completed imposing new house of worship, Temple Israel. Dr. Jacob H. Kaplan, Rabbi of Temple Israel, presided at the dedication ceremonies, and Rabbi Hyman G. Enelow, President of the Central Conference of American Rabbis, delivered the address.

From its 22 charter members this congregation has grown to a membership of 250. Moreover it has at present also a religious school with a student body of 200. All of which should stir up thought in the minds of the pessimists who keep constantly announcing the impending doom of Judaism in the United States.

JEWISH missionaries in Palestine are apparently trying to work on the sub-consciousness of those whom they seek to convert. They have gotten up a new missionary song in Hebrew to be sung to the tune of Hatikvah, the Zionist hymn.

* * *

A LOUIS S. BRUSH Dormitory and a library building are to be erected by the Jewish Theological Seminary on a site across the street from the existing Seminary building.

Social Welfare

HAVING endowed one of the University of Chicago clinics, Max Epstein of the mid-western metropolis, has now come forward with an additional donation of $100,000. This sum will go to the building fund of the new Lying-In hospital which will soon be a part of the University's medical campus.

"I am especially desirous that this department shall foster the prevention of infant mortality," Mr. Epstein stated in the letter announcing his gift.

* * *

DR. HERMAN SCHWATT, noted Tuberculosis specialist of New York City, has been appointed Superintendent of the Jewish Consumptive Relief Sanitarium of Denver. This position was held by the late lamented Dr. Chas. D. Spivak up to the time of his death.

Dr. Schwatt was formerly on the staff of the Mount Sinai Hospital of New York City; and for several years he was Director of the Workmen's Circle Sanitarium at Libertyville, N. Y.

* * *

IN TEN days the Philadelphia Federation of Jewish Charities raised $1,657,250 toward its maintenance fund. There were 16,402 individual contributions to the fund, which is $57,250 larger than the sum set as a goal.

WITH representatives of every part of the country participating, the 28th annual meeting of the trustees and directors of the Denver National Jewish Hospital took place a few weeks ago at New Orleans. The history of the hospital was graphically reviewed and a detailed report was given of the daily procedure of its various departments.

* * *

WITH its issue of February 24th, the *Jewish Tribune* celebrated its 25th anniversary. During the eventful quarter of a century of its existence this weekly has been a staunch exponent of progress and enlightenment in American Jewry.

* * *

THE 110th Street Young Women's Hebrew Association of New York housed 540 residents in its dormitory during the year 1927. This was stated in the annual report of the institution made public recently by Mrs. Felix M. Warburg, the Acting President. Sever hundred and forty-two eligible appl cants for residence had to be turne away during the same year because of lack of room. The total attendance at the Y. W. H. A. during the year 1927 was 347,003.

* * *

WITH Irving Lehman, as President, and Harry L. Glucksman, as Executive Director, the Jewish Welfare Board is doing much to advance and unify the work of Jewish community centers throughout the country. It is announced in the J. W. B. report for the period beginning December 1, 1926, and ending November 30, 1927, that it now serves 218 constituent societies. The same report states that $17,000,000 is at present invested in buildings owned by Jewish Centers.

* * *

CLEVELAND, Detroit and St. Louis are each offering a fellowship at the Training School for Jewish Social Work for the 1928-29 school year. This was announced at a recent meeting where the directors of the school were re-elected. At the same meeting Fred M. Butzel was chosen second Vice-President to succeed A. Richard Frank. Graduates of the school are now working in eight cities.

Miscellaneous

AGRONOMISTS of the Ica organization, after touring the Russian Jewish colonies in the regions of Cherson, Dniepropetrovsk and Marioupol, have made very encouraging reports. They found good wheat harvests and excellent potato crops in these districts. Also they found that the new vineyards had already begun to yield grapes.

* * *

BACK to Abyssinia has gone Dr. Jacques Faitlovitch. He has returned there not to explore dead ruins but to bring good cheer and help to living human beings, the Jews of Abyssinia. Dr. Faitlovitch is Executive Director of the American Pro-Falasha Committee, a body which exists for the purpose of interesting American Jews in the welfare of their Abyssinian brethren.

* * *

THIS coming Spring Dr. R. L. Kahn, immunologist of the Michigan State Department of Health, will address the meeting of the League of Nations Health Committee at Copenhagen, Denmark.

Dr. Kahn, a modest, unassuming young man, discovered and perfected the famous Kahn test for syphilis. A great national concern offered him a tempting sum of money for the rights of commercializing this discovery, but Kahn turned it down—deciding in favor of the free use by science and humanity of the test which bears his name.

* * *

ON SUNDAY, February 12th, Wm. Rosenwald, son of Julius Rosenwald was married to Miss Renee Scharf of Vienna. The wedding took place at the Rosenwald home in Chicago. Rabbi Louis L. Mann of Temple Sinai officiated.

The romance of which this wedding is the consummation started in South America where the young couple met as travelers.

Victor Scharf, the father of the bride, is a painter and is now engaged on a portrait of the elder Rosenwald.

IN THE passing last month of Norvin R. Lindheim, a member of the Finance Committee of the United Palestine Appeal, and Max Conheim, Honorary President of the Chicago Zionist Organization, the Zionist movement in America lost two of its most devoted enthusiasts. Mr. Conheim was a member of the General Committee of District No. 6, I. O. B. B.

* * *

DAVID A. BROWN made public a few weeks ago, at the United Campaign Headquarters in New York, a report submitted to him by Dr. Joseph A. Rosen on the medical system which the Agro-Joint has instituted among the Jewish colonists in Crimea.

The medical department of the Agro-Joint employs ten physicians, thirteen assistants and other helpers. It also conducts six dental clinics. Two hundred and fifty-five settlements, containing a total population of 45,267 persons, are served by this department.

* * *

THE Privy Council of the British Empire has upheld the decision of the Supreme Court of Canada in the suit brought by the Jews of Montreal against the Board of Protestant School Commissioners of the Province of Quebec. This means that that Board is not obliged to admit Jews to membership on it nor to appoint Jews as teachers in schools attended by Jewish children. Separate Jewish schools may, however, be established.

* * *

A SEMI-OFFICIAL statement issued by the Roumanian Government denies the authenticity of the press reports to the effect that Jewish soldiers are to be segregated in a special corps in the Roumanian Army.

* * *

SOUTH AMERICA is the only remaining haven for large masses of Jewish immigrants. Such was the concensus of opinion of the Jewish Immigration Conference recently held at Berlin, in which the Emigdirekt, the Jewish Colonization Association and the Hias participated. It is estimated that the Jewish colonies in the Argentine and Brazil can absorb 200,000 more settlers. Their present combined population is 50,000.

Will the influx of Jewish vitality serve to arouse greater general commercial and cultural activity in these lands of the South Temperate Zone? It will be interesting to watch developments.

Foreign

WHILE many are busy building the future Palestine on and above the surface of the earth others are interested in exploring the Palestine of the past beneath the surface of the earth. Thus there was formed at Haverford College of Haverford, Pa., an American Archaelogical Expedition for work in the Holy Land. Under the leadership of Elihu Grant, Professor of Biblical Literature, the expedition left for Palestine on February 1st.

* * *

WORD comes from Warsaw which reminds one of the Cleveland Jewish Center case. The Executive Committee of the Warsaw *Kehillah* has decided to call upon the Polish Ministry of Religion and Education to settle internal differences which have arisen among various factions within the *Kehillah*.

* * *

MORE than 4,000 war orphans in Palestine have been cared for by the Joint Distribution Committee and trained to become self-supporting. Miss Sophia Berger, who acted as Executive Director of the Palestine Orphan Committee since its inception eight and a half years ago, recently made a detailed report of the work done under her direction. This enterprise which is now being liquidated involved the expenditure of $2,250,000.

On Behalf of Our Advertisers

Turn the pages of this magazine and study the advertisements.

These advertisements represent the most eminent firms and concerns of their kind in this country. Their products are of uniform excellence—of highest grade quality.

Each of these advertisers has been carefully selected.

Every advertiser in our magazine is in hearty accord with our program of social justice and tolerance.

Our advertisers merit the support of our subscribers.

New Glory for Israel

By Alvan T. Fuller

(Note: The following speech was delivered by Governor Alvan T. Fuller of Massachusetts at the United Palestine Appeal banquet, given in Boston last month on Washington's birthday. We publish it here because it so tellingly epitomizes the Jewish influences upon the founders of the American civilization and the American government.—Editor)

I AM happy as Governor of the Commonwealth of Massachusetts and personally to greet all the friends of Zionism present here this evening. I rejoice in the recollection of the part played by the Commonwealth of Massachusetts in this great idealistic endeavor to secure a homeland for the Jews in the sacred country of Palestine. The Commonwealth of Massachusetts, through its legislature, was the first State in the Union officially to recognize Zionism and later also the first to approve the British mandate. This interest on the part of the Commonwealth in the welfare of the Jewish people was not fortuitous. Its causes go back to the deeply rooted reverence which our Puritan ancestors displayed for the Bible of the Hebrews.

Alvan T. Fuller, Governor of Massachusetts

The present year marks the three hundredth anniversary of the coming of the Puritans to New England in the year 1628 when they founded Salem. Just two years later the Puritans under Governor Winthrop founded Boston. The Puritans came here in revolt against the imposition of a monarchy and against the theory of non-resistance to its tyrannical demands. They found support for their views in the Old Testament. This Holy Book was their guide and their model. When the family gathered for prayer, the Bible of the Hebrews was read. Their Sabbath began at sun-down on Saturday. The first book printed in New England was a collection of the Psalms of David. The Puritans were fond of likening their dwelling here to the sojourn of Israel in the wilderness. The Kings from whom they escaped were called the Pharaohs of old; their deliverers they entitled Moses and Joshua. For them "the statutes, laws and ordinances of God" meant the word of God as revealed by the forefathers and prophets of Israel. The government of the Puritans has been rightly termed "the Biblical Commonwealth." In the words of a recent history of the Commonwealth of Massachusetts, edited by Professor Hart, "the Old Testament lived again as if Sinai were but of yesterday."

The Old Testament inspired not only Massachusetts; it inspired the nation. The very genesis of the republican form of government which our country assumed after the Revolution may be traced to the Old Testament. In the Bible of the Hebrews, rather than in the literary remains of Greece or Rome, was found the model for our democracy. It was the Old Testament which warned and saved the colonists from the pitfalls of a monarchy. It was the Old Testament which furnished them in turn a fitting substitute. Many a prominent preacher in the days of and following the Revolution held up for admiration in his sermons the advanced form of democratic government outlined in the Old Testament and urged its adoption by the colonists.

The very inscription, "rebellion to tyrants is obedience to God," which was proposed for the first seal of the United States by Franklin, Adams, and Jefferson, was inspired by the story of Moses delivering the Jews from Pharaoh. Proof of the great influence of the Bible of the Hebrews in the liberation of our ancestors was clearly shown in an able book written by that great American, Oscar Straus, brother of your beloved leader, to whom we extend our best wishes for many joyous years to come—Nathan Straus.

It has been a source of gratification to me to note the steady progress in Palestine. The increase in population, the great development in agriculture and industry, the establishment of health-centers, the renaissance of the Hebrew language as a living tongue, the founding of the Hebrew University on Mount Scopus, have gained the admiration of the entire world.

This steady progress of Zionism has served to remind us of the scientific truth that no one race or people has a monopoly of greatness. Each nation has a right on its own soil to work out its own destiny, to live a normal and healthy life, and to seek and to find the true fundamental values of life. The greatest progress of mankind we know will not come from the monotonous uniformity of any single civilization but rather through the richest harmony of many civilizations. We hope that in the symphony of nations Israel may produce its own precious note.

There is an old saying that runs as follows: "If a man were permitted to make all the ballads, he need not care who should make the laws of the nation."

In that same spirit, I may say, let not Israel concern itself with mere material progress: Let Israel be but true to its teachings of religion and morality, to its ideals of social justice and of democracy, and it may safely await the verdict of mankind. Israel, conquered by Babylonia, Assyria, Persia, and Rome, has by the force of its spirit outlived them all.

It will be appropriate on this day to quote the following sentiments expressed by George Washington in a letter written to the Hebrew Congregation of Newport, Rhode Island, sentiments which I heartily endorse:

"It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for happily the government of the United States which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support . . . May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants, while everyone shall sit in safety under his own vine and fig tree and there shall be none to make him afraid. May the Father of all mercies scatter light and not darkness in our path and make us all in our vocations useful here and, in His own due time and way, everlastingly happy."

American citizens of Jewish faith who enjoy all the inestimable privileges of a free country described by George Washington will undoubtedly take a particular pride in creating a new glory for Israel. There in Zion, cradle of religion and morality, may there come true the ideals and aspirations of those who work and sacrifice for Zionism.

His Secret

By Max Robin

Illustrated by Harry Rude

TARASOV was a shoemaker. He repaired boots, knew how to patch rubbers.

He was not the only shoemaker in town; but from remote parts people came to him, a distance of three *versts*, in the suburbs, because Tarasov was known to do a good job.

"Good-day, Tarasov!"

"Good-health, Duvid!"

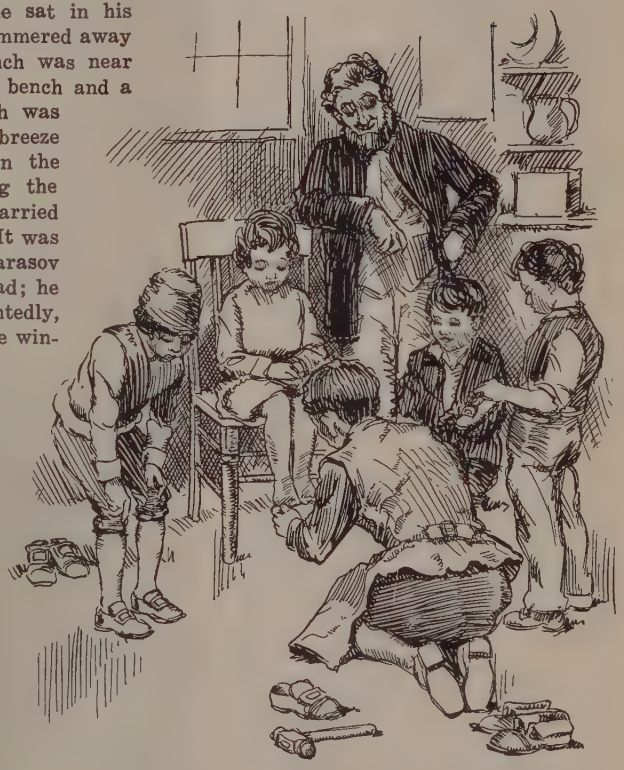
The customer, Duvid, sat down. Duvid was a Jew, Tarasov a Christian. But most of the shoemaker's trade came from Jews. The population was largely Jewish. And since many of the Christians went barefoot all through the long summer season, suburban shoemakers would have had to take to the plow but for the patronage of the Jews from the city.

Tarasov and Duvid sat, chatted. The last of the holidays was over. Let them go! A poor man cannot bear the expense. The next market-day was due soon: one might expect to earn something. So Gavrila died! One year short of a hundred! A good swimmer in his day; he had saved many Jews from drowning. But there is no avoiding the inevitable.

A curious Jew was Duvid. Not a rich Jew. He barely managed to provide for his wife and five children. He could have done better: could have gone to trade flax and wheat and fur out of town. But he disliked to. Duvid was attached to his home and his town, where he went about, joining the groups in the market-place, slipping into an inn or a tavern, or visiting the watchmaker, or matchmaker, or shoemaker. He heard, he saw everything there, and conveyed the news to the next place. He was interested in people and their affairs; for all of them he found patience, to what purpose none knew.

He relaxed when he came to the shoemaker. So did other people. A mild-mannered man was Tarasov. He drove pegs into soles while the customer narrated, and only occasionally did he look up or nod, in approbation. He seldom paused to interject a remark of his own. He was here to receive information, not to spread it. Tarasov never gossiped. In his lifetime he had earned the reputation of a man of trust.

Summer days he sat in his long blouse and hammered away at shoes. His bench was near the window, a low bench and a low window, which was kept open. A breeze started far out in the woods, and lifting the scent of the hay, carried it into the room. It was harvest-time. Tarasov might raise his head; he might cough contentedly, and gaze out of the window. He would then see the green fields stretching away to the river. There his father-in-law, a sturdy man in the seventies, toiled, hauling in the net, after his day's work with the scythe was over. Occasionally his wife too went out to the field. She was a thin woman, tanned by the sun, who had borne him six children. Four were married; a son-in-law was in the army, and the wife whom he had left behind was here with her father and two children of her own.



The Boots He Had Brought Were Tried On

With the coming of the winter Tarasov felt himself assuming a larger responsibility. He alone worked, while the others, with little to do, rested from their labors of the summer and fall. The stove was heated; the windows were sealed, the door shut. A young pig would be taken into the house for the night; sometimes a hen. The dogs whined in the vestibule. His wife took in washing during the winter, and the air was thick with steam. In the corner a little lamp burned eternally under the sacred ikon. A child shrilled. The young pig squealed. From the top of the oven, where like a bear in his den he had retired for the winter, his father-in-law growled and coughed.

Tarasov sat, nailing shoes. He had plenty to nail. Jews and Gentiles wore shoes, tore them; and not having money enough to buy a new pair, they brought the old to repair. Tarasov examined the shoes, named his price; the customer offered his, less, never more; they haggled, agreed; then the customer, bundled up in his coat, and departed. Tarasov resumed his stitching. He never sang; strange, that he never sang. He wanted to; but he never indulged his desire to sing. The little window was frozen, and he could not see outside. Outside, the night was dark and snow was quietly falling. The flakes, large and small, circled in the light of the shoemaker's window.

The job done, Tarasov stood up. He dusted his hands, shook his apron and left it on his three-legged stool. He put on his sheepskin, which his wife too wore when she went to the river to wash; he pulled his Astrakhan hat over his ears, and, with a bundle wrapped up under his elbow, went from the house.

He walked, walked. The snow fell and he walked. An experienced eye could tell that his was a military gait. He was straight in spite of the many years he had spent sitting bent at his bench. He seemed not to be annoyed

by the cold. "Eighty-five *kopecks*." The thought of the fee which he expected to collect gladdened his heart, and he coughed with pleasure. But there were thoughts in his mind not quite so gladdening.

He entered a Jewish house, the house of Duvid.

"Good-evening!"

"Ah, good-health, Tarasov!"

Though he had stamped his feet and shaken himself in the vestibule, Tarasov was still covered with snow. The sight of the man with the white eyebrows and beard and the tall Astrakhan hat delighted the children. They flocked to him.

"Sit down, Tarasov."

"Eh—" Reluctantly, he took the seat he was offered.

"A glass of tea? Pour in a glass of tea," said the man to his wife.

The shoemaker sat, blinking timidly, his reddening eyes roving curiously over the Jewish kitchen, so much more cozy than his. The boots he had brought were inspected, tried on, and inspected again. A good job, as usual. The lucky boy was inclined to go out at once in the snow. New boots, that ought to withstand any weather. His friends, too, must see them. He was too impatient to wait till the morning. In his elation he overlooked the embarrassment of his mother. But his father was braver.

"Here, dip in the bread, it's white Sabbath bread," he said to the shoemaker peacefully sipping his tea. And then— "Eh—Tarasov!" he declared with gusto. "I will give you the money tomorrow. We didn't expect you so soon. My wife, she is afraid to tell you. But I say to her, 'Tarasov is different. He knows me.' All right! I will bring you the eighty-five copecks tomorrow."

Tarasov mused, then a smile spread over his face, from which the snow had melted.

"Let it be tomorrow," he said.

"Well, what did I tell you!" cried Duvid, addressing his wife. "Tarasov is not like other Christians. Tarasov is one of our own. Please, Rivki, go and bring here the *seder*."

The girl, Rivkeh, went out, and presently she returned with a slim prayer-book. She was careful not to take the thick one, which belonged to her mother, for fear that it might be desecrated by the hands of the Christian.

A smile of anticipation lighted up the bearded face of Tarasov. His eyes twinkled over the open prayer-book. He hesitated to touch it.

"What is that?" asked Duvid, pointing to a large letter.

And confidently Tarasov answered:

"*Chalif!*"

The tension was broken. Everyone laughed.

"*Alif*, not *chalif*," Duvid corrected him. "*Chalif* is a knife."

Tarasov promised to remember. His eyes gleamed. He was avid to learn. He was happy in the warm kitchen, with the good Jews. A child now sat in his lap, and he stroked its dark curls; the shoemaker, whom the little one called "grandpa," tried to ask a question in Yiddish, while the rest in the kitchen looked on and smiled. But it was late, time to go. Tarasov buttoned his sheepskin, adjusted his pyramid-like hat over his ears; and still he lingered near the door, his calloused hand on the knob.

"You needn't worry about the money," he stammered. "I can wait." And with a final "good-night," he left.

"A wonderful Christian," said Duvid, the moment he closed the door after him. "If there were many like him."

The children pitied the shoemaker, who would have to wade through three *versts* of deep snow.

* * *

The winter had gone, but still it was cold. "An early Passover this year," Jews said to each other. It seemed that it would never be warm again.

Winds blew from the four corners of the earth. Chimneys wailed, doors grated and creaked, shutters swung on their hinges. When the winds abated they left the air chilly and damp. Why go out of the house? The street was gray, uninviting. It was better to stand near the window and watch the smoke issue dreamily from the little chimneys in the distance. When the air was still, the smoke rose straight as a pillar. Let those who must stay out of doors. Children should stay inside and wait and make themselves useful. Have patience, little children, they were told. Though late, spring will soon be here.

(To be continued)

Children Should Stay Inside and Make Themselves Useful

Meeting New Needs in Social Service

By J. Z. Jacobson

A NEW day is breaking on the horizon of Jewish Social Service in America. The bulk of America's Jewry now consists of persons who have oriented themselves in the new surroundings, adapted themselves to the new conditions and form an integral part of the country. Thus the type of social service of which the settlement house is the symbol, the sort of emergency, "first aid" work upon which attention was concentrated up till the late war, is no longer of paramount importance. Now the opportunity has come to the Jewish social worker in the United States to do truly creative work, to do work which can be carefully thought out and systematically planned, rather than the feverish, hasty, piecemeal, hand to mouth service which it was necessary for him to render during the great immigration period.

This is an extraordinary opportunity and it requires extraordinary men and women to take full advantage of it. Jacob Billikopf of Philadelphia is such a man; he has time and again proven himself to be a creative social worker.

Coming to this country at the age of 12, young Billikopf went through the grammar school course in the public schools of Richmond, Va., with phenomenal speed. Then followed study at the University of Richmond, and after that came a course at the University of Chicago. Completing his formal education, Mr. Billikopf immediately entered the social service field. He got his start in Cincinnati. From there he was called to Milwaukee and from Milwaukee he went to Kansas City. From the very outset of his career Billikopf showed marked originality.

Thus it was that in Kansas City he brought to the fore municipal welfare work, centralizing social service that had previously been done by separate, small agencies, and making it vastly more effective. In this connection it was that he worked out plans for free loan associations, state service bureaus and a pension system for widows and orphans which brought him a national reputation.

In 1917 Mr. Billikopf's prominence was greatly enhanced. He was chosen the director of the Joint Distribution Committee's first relief campaign for war sufferers which was opened during that year. An unprecedented goal was set. It was undertaken to raise $25,000,000 in two years. This seemed then outside the realm of possibility; but Billikopf dispelled all doubt as to the success of the campaign at the very outset by securing a million dollar contribution from Julius Rosenwald. Moreover, in the course of this drive, he did much to bring about

Jacob Billikopf

unity in American Jewry. He set a tone of dignity for the relief work which has proven a permanent boon to it. He did not come to the people begging alms. He came to them and gave them an opportunity to perform a high and holy duty.

In 1920 Billikopf took over the directorship of the Philadelphia Federation of Jewish Charities. Here again was a test for him and here again he triumphed. In 1920 the Philadelphia Federation expended $650,000 in its philanthropic and cultural endeavors, and in 1928 the same Federation's budget for these purposes is $1,650,000. Money isn't everything, but the amount of money spent by a community for public welfare purposes is a pretty good criterion of that community's interest in public welfare. Billikopf took a community that was in a state of lethargy, breathed his contagious enthusiasm into it and made it a leader and proud example in American Israel. A common saying in the city now is, "Billikopf has taught Philadelphia to give."

The most unique achievement, however, which this far-visioned reformer and organizer has to his credit is in the field of industrial relations. Since 1924 he has served as impartial chairman in the men's clothing industry of New York. He presides at joint conferences of the Association of Clothing Manufacturers and the Amalgamated Clothing Workers. The Philadelphia Public Ledger of February 13, 1925, describes pointedly this phase of Billikopf's work:

"As 'impartial chairman' of an arbitration committee for the New York Clothing Market, he exerts a potent influence in the adjustment of misunderstandings among 60,000 of the Amalgamated Clothing Workers of America in hundreds of factories. . . .

"Of 600 disputes referred to what has been called his 'laboratory of human understanding,' Billikopf has given formal decisions in only nine. The rest have somehow simmered down to a residium of common sense, square dealing and restored good humor in the process of arbitrament. 'What I want is understanding, not a decision,' he says. . . .

"The hearings, with the presence of vitally concerned manufacturers and labor representatives, are not always mild and pacific gatherings. . . . But a tap on the table with Billikopf's pencil—he is no gavel masher—generally brings the stormiest interruption within the pale of parliamentary procedure."

This, it is to be remembered, was written in 1925. Since then the informal and voluntary court has grown ever more effective. In all, during the first three years of the existence of this arbitration machinery, 6,000 cases were settled by means of it. Only 500 had to be submitted to the impartial chairman and of these only 125 required official decisions. Thus from one achievement to another Billikopf goes forward—a pioneer meeting new needs in social service. And it is gratifying to be able to report that in his case good work has been crowned with recognition as well as with success. He has won the acclaim of many. And just recently the trustees of Richmond University voted to confer upon him, this coming June, the degree of Doctor of Laws.

Where Al Jolson First Sang

By Don Glassman

GAFILTA FISH caused Mrs. Yoelson to make a tardy appearance in the living room one Friday afternoon recently when I visited her home in Washington, D. C. I soon learned, among other things, that the flavor of her *gafilta* fish was one tie that bound her children to their home.

"For," said Mrs. Yoelson, "my son Asa (who also happens to be Al Jolson) can't find cooking like mine in any restaurant. He has told me this so often that I believe it must be true."

As Mrs. Yoelson expounded the fine points of preparing fish and her daughter Gertrude listened with deference, in came Rabbi Moses Yoelson, a distinguished looking gentleman with a benign face. Rabbi Yoelson was returning from the stockyards where he had supervised the killing of kosher meat. After the morning's *dovinin* and the long journey, he was so hungry and tired he felt little desire to talk.

So, while the father of Al Jolson was being served luncheon, I fell into pensive reflection:

What if Al Jolson had followed his paternal footsteps and become a rabbi? What would be the status of the man whose career inspired Raphaelson's "The Jazz Singer"? Yes, we might now be seeing the blackface comedian occupying the position of teacher to the children of Israel. Or Al Jolson might have turned out to be a successful *satchen*.

Whole Family Has Praised Picture

With the opening of "The Jazz Singer," in Washington, those who believed Raphaelson's story to the letter maintained that Rabbi Yoelson actually had refused to see his son in the Warner Brothers' production. Moreover, the rumor was consistent with the film. But as a matter of fact the whole Yoelson family has seen and praised "The Jazz Singer."

For the most part, the film is true. Rabbi Yoelson is not offended by certain exaggerations which were necessary to make the story screenable.

Look upon this Orthodox rabbi,

Al Jolson's Father and Mother

who today is so elated over the stage success of his jazz-singing son. Rabbi Yoelson is sturdy and taller than the average man. His eyes glow softly behind knit brows, and his lips part naturally in a bland smile. Given to laughing and telling stories, he is an interesting conversationalist and a patient listener. Behind the cropped beard is the physiognomy of Al Jolson. But the greatest resemblance to his son lies in the genial humor about his singing mouth. It is broad and sensitive, full and quizzical.

I talked with Rabbi Yoelson just after he saw "The Jazz Singer." We were in his home on Lanier Place—which Al had presented to the family. An oriental rug covers the polished floor and the furniture is upholstered in glowing silk. Eight months ago the Yoelson family lived in less fashionable quarters on Four and One-Half Street, in the house Al Jolson knew as a boy and still marks in his memory. The Four and One-Half Street house is an ordinary dwelling in a neighborhood that corresponds to New York's East Side. There it was Al Jolson, as a child, crooned America's melodies.

"And how did you like the 'Jazz Singer'?" I asked the affable rabbi.

"Fine," he replied in good English. "His *Kol Nidre* was sung with a heart and the spirit of *Yiddishkeit*."

But this is not the first time Rabbi Yoelson has heard his son eagerly discussed, so he did not voice enthusiasms or praises. To him, as to the rest of the family, the greatness of Al is taken for granted. They are not amazed at the billboards' assurance to the *publicum* that Al Jolson is the "greatest blackface artist" and "the world's greatest entertainer" to boot.

Admires Al's Spiritual Qualities

As a pious Orthodox Jew, Rabbi Yoelson naturally considers his son's spiritual qualities of more importance than his mimicry. His solemn voice and grave manner told me this when he said, "My son has a heart of gold. People tell me he gives much money to charity and the needy." Thus by his altruism, Al Jolson shows his true Jewish spirit. It is this altruism Rabbi Yoelson admires in his son more than all else.

As Rabbi Yoelson explained it, he is not the spiritual leader of any one synagogue. On holidays, sometimes he officiates in one, then in another. He performs marriage ceremonies and officiates at funerals. His mornings usually are spent supervising the killing of cattle. He is a veritable rabbi at large. His Talmudic learning, musical ability and rich voice are known to all of Washington's Jewry. Indeed, Rabbi Yoelson is described as the "unofficial chief rabbi" of Washington Orthodox Jewry.

When talking about her son, Al, Mrs. Yoelson smiles jubilantly. She already has heard him extolled by many. They meet her at the market, in *shul*, on the avenue, and fill her ears with ringing praise of his talents. Mrs. Yoelson herself is not loath to discuss him and tell neighbors of his latest merits and honors.

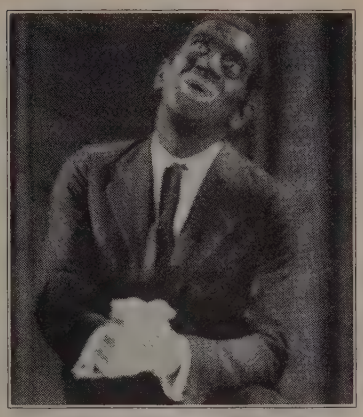
"Al was eight when he came to America," she said. "It was four years since he had seen or heard his father, yet he could remember the actual words of many Hebrew hymns he had heard his father sing in Russia. How everybody marveled at his memory!"

The Yoelson family first settled in Washington, on Four and One-Half Street. On that shaded thoroughfare, the immigrant boy first heard the dazzling notes that Irving Berlin was to crystalize and he, Al Jolson, was to voice in song. In the early days of his American life, Asa Yoelson engaged in all the street sports his playmates taught him. He sold newspapers and fought with other boys for his share of the profits. He sang in his father's synagogue choir and throbbed to the wail and rhythm of Israel's songs. The mournful notes of Hebraic hymns, the bitter travail in their melodies, the pathos of a whole people entered his soul. It taught him how to voice the bitter tear, the tone of sorrow. Al Jolson became an American. He learned the words of popular songs and sang them with a prodigious surge of dramatic verve. But his singular gift is a voice with a "tear," as the theater critics have pointed out. He had no teachers; his studio was the street.

Was Self-Trained at Thirteen

At the tender age of 13, Asa was already self-trained in the art of expressing America's new music. The desire to become an actor took strong hold of him. He found little sympathy for his ambition in his home. The boy's mind fought valiantly against the will of his parents. A stage career meant a charmed life for Asa. He longed for it with a yearning stronger than the ties that bound him to his home. Opposition only strengthened the lure of the stage.

So at 13, Asa Yoelson left the Four and One-Half Street home and made his way to New York. "Of course," said Rabbi Yoelson, "I did not want my son to leave home in search of a mythical stage career at the age of 13. In that respect, like any other parents, we opposed his leaving



Al Jolson in Costume

home. But he was never driven out, as many have been led to believe. He always was welcome on his return—and he visits us pretty frequently."

But anyway, at 13, Asa vanished into the turbulent world, equipped with a slim purse, frail health and a mighty will. His trail of adventure brought him into contact with a regiment of Spanish-American War soldiers encamped in a Pennsylvania village. If he could not get work on the real stage, he would practice his talents on soldiers. He did so for two months and earned food and lodging. Tiring of this, he joined a traveling circus which dropped him a few months later at York, Pa. These were trying times for the singing waif, who soon found himself in the big city of Baltimore.

Getting wind of his son's whereabouts, Rabbi Yoelson went to Baltimore and found his errant offspring an inmate of a House of Refuge—emaciated and a shadow of his former self. Back to the domestic hearth came Asa under the wing of his father. His desire for the stage, however, continued to hold sway over his mind.

On his second escapade, he went to New York and spent six miserable months singing in bar rooms and restaurants and sleeping wherever he could find a quiet spot. On October 16, 1899, near the dawn of a new century, he made his first legitimate stage appearance as a member of the mob in "The Children of the Ghetto."

Jolson Ran the Theatrical Gamut

In his adolescent years, Al Jolson ran the theatrical gamut. He played in every section of the country and was privy to the secrets of his profession at an age which the average person thinks is suitable for first entering upon a stage career.

Al Jolson acted the part of Erastus Sparkler in "La Belle Paree," but it was not until he appeared at the Winter Garden in 1911 that he was hailed as the "world's greatest entertainer." His bountiful energy, versatility and fine baritone voice won him the right to take the center of the stage and deliver entertainment without regard to the precedents of theatrical procedure. He created a spirit of intimacy with the audience, an element that made his appearances personal with those in front of the footlights. He took the song hits of the day and marched them through formations that the composers never thought of. He caused us to remember "You Made Me Love You," "The Grown-up Ladies," "Get Out and Get Under," "I Gave Her That" and "Swanee."

More recently he has infused Jolsonian vitality into "Mammy" and "Tootsie," both of which he sings in "The Jazz Singer."

All these and more he impressed on throngs of theater-goers in "Vera Violetta," "The Honeymoon Express," "Robinson Crusoe, Jr.," "Sinbad" and "Big Boy."

In the Yoelson family, everybody sings. Al's oldest brother, Harry, is an actor. Then there are three other brothers—Emil, Meyer and George—and three sisters—Rose, Ethel and Gertrude.

Sister Gertrude is the jewel of brother Al's eye. The only picture in the Yoelson living room is the photograph of the runaway son presented by him to Gertrude. It is said that Al values her critical opinions more than he does the lengthy dissertations by writers for the dramatic prints.

When I asked Miss Yoelson what she thought of "The Jazz Singer" she very sweetly vouchsafed, "Wonderful!" Then she explained:

"It was the night of Yom Kippur after the fast that I saw 'The Jazz Singer' in its first showing in New York. Let's see," she pondered, "how can I describe my sensations?

"I was not affected inwardly until the cabaret scene where my brother sings some of his hits. Until that time, it was he, yet it was not he. When he broke into 'Tootsie' and 'Mammy'—he was real. I felt my brother Al, his breath upon my face. My body was warm and cold.

"It was so uncanny, so wonderful!"

News in Views

International Photo

THOUSANDS of London Jews from all walks of life last month attended the funeral of Rabbi Samuel Kalmen Melnick. The streets through which the mournful procession passed were so thickly crowded that the cortege had difficulty in making its way.

Palestine Photo Service

ABOVE is the tombstone recently set up over the grave of the late Ahad Ha'am, famous Jewish philosopher.

Union of American Hebrew Congregations Photo

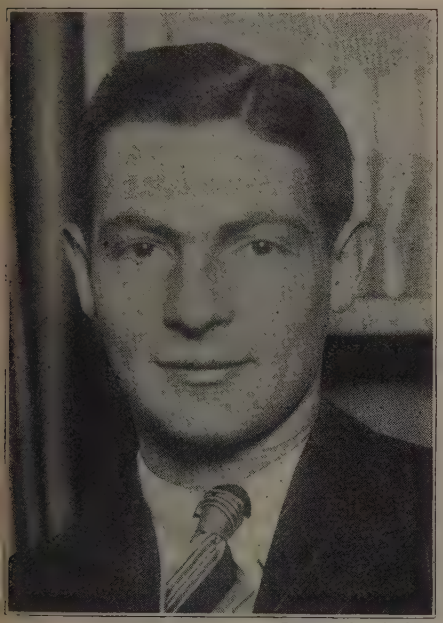
THIS SEDER scene is a reprint of a picturesque Haggadah illustration. It is a noteworthy specimen of medieval Jewish art, and depicts movingly the solemnity of the occasion.

A HEARTENING scene on the steppes of Russia. Jewish colonists are seen plowing the land on which, with the aid of the Joint Distribution Committee, they have settled.

ARCHITECT'S plan of proposed new Temple to be erected by Congregation Beth Israel of Hartford, Connecticut. This is a unique example of the style of architecture now coming ever more into vogue in the building of Jewish houses of worship. Inset is the picture of Rabbi Abraham J. Feldman, spiritual leader of this congregation.

International Photo

MORRIS HOELBUA, aged 9, shown with his two-year old brother, Samuel. Morris has visited eighteen cities and taken an eleven-day sea jaunt on less than fifty cents.



International Photo

MATTY BLEI, a Jewish boy who has been elected captain of the 1928 football team of St. John's Catholic College of Brooklyn.

RUINS of a fortress built by the crusaders on Jabel Harun, which they took to be the holy Mt. Sinai. This is located near the city of Petra, now being explored by archeologists.

International Photo

Underwood Photo

SCENE from expressionistic play being produced in Tel-Aviv by the Jewish Federation of Labor of Palestine.

MISS JUDITH WOLFERT, 16 year old Hunter College Sophomore and winner of the Young Judaea Oratorical contest, sailed for Palestine last month. This trip is the award given for the winning oration.

International Photo

A Mighty Woman in Israel

By Samuel Tenenbaum

ON the redolent soil of the Orient a new woman is in the process of formation.

This is the message brought to America by Mrs. Rakel Yenait Benzwi, the leader of the women workers of Palestine. Her husband, Isaac Benzwi, is the general secretary of the *Histadrut*, the labor organization of the country, which has a membership of 30,000.

Mrs. Benzwi

"The new woman of Palestine," said Mrs. Benzwi, "is like no other woman. She is not like the French, the Austrian, the Russian or the Arabian. She is a product, distinct and apart.

"First of all, she is the only woman in the world who seeks, not outer, but inner beauty. Furthermore, unlike most other women in the world, she does not seek ease, comfort, wealth or luxury. To her, marriage does not mean the end of work, but the continuation of it, alongside her mate. She is a hard-working woman, this new Jewish woman, but to her work is joy. Through it, she expresses the best and the most noble emotions within her. She works on the fields, on roads, with stone, with lumber.

"But through this work, she has discovered her soul and her individuality. As she works, she sings, for in her work—bearing out the hope of philosophers—she has found idealism, contentment and happiness."

Mrs. Benzwi herself typifies the new woman. Her complexion is bronzed from the sun. It is a clear, healthy complexion. When she grips one's hand, one feels as if it had been clamped by a machine. For the whiteness of the skin, she apologizes. "The hands have not worked for a month already. I like to hide them behind my back. I am ashamed of them." She radiates enthusiasm and love—for everybody, but particularly for Palestine and the hope it signifies to world Jewry.

Many things puzzle her about America. She cannot understand why women devote so much time and attention to their clothes. "Just ornaments and knick knacks," she bruskly says. "Surely clothes are not worthy of serious thought. In Palestine, we wear white, durable costumes. We keep them clean. Really, that's the only thing that matters. Isn't it? When there is a scarcity of clothing, the women wash and dry them during the noon recess period, and wear them that same afternoon."

She also can't understand why hostesses insist on placing such an abundance of food before her. "They are most kind," she says. "But it is disgusting to be made to eat so much. In Palestine, we eat simple foods, mostly vegetables. It costs about 35 cents a day to live, and often we have difficulty in making that much."

Of consuming interest to her are the *keruzoth*,—the co-operative agricultural settlements with communal kitchens, housekeeping, nurseries, theatres, and as far as possible, a communal social

Girl Pioneers

and cultural life. In these *kevuzoth*, the new woman has developed.

"To this new woman," said Mrs. Benzwi, "of first importance is the matter of becoming self-supporting and economically independent. When she has achieved this end, she comes to her mate as an individual, with her own life to live and her own contribution to make to the country. This is the typical pioneer spirit. She shares all things alike with the man and participates as an equal in all his activities.

"But she does not vie with the man," Mrs. Benzwi continued. "Years ago, when she knew less, she tried. She thought she had to imitate exactly. She even toted a gun. But she failed miserably. Now she knows better. She is blazing her own trail. She is not a wife, a mother or helpmate exclusively. Incidentally, she may be all of these. She calls her husband *chaver* (comrade) and he is that and nothing more. Marriage does not call a halt to her productive activities. She continues working, sharing, creating. The couple work together, sharing with the other members of the *kevuza* the fortunes and misfortunes of the common community life."

What primarily concerns the new Palestinian woman, according to Mrs. Benzwi, is inner growth. "She is trying to make her life real and beautiful by absorbing herself in work which is intrinsically worthwhile. In the work of reclaiming the soil of Palestine and in rebuilding the country, she has found just that."

Jewish mothers are known throughout the world for the care and the devotion they show their young. The writer was surprised when it was explained to him that in the *kevuzoth* special houses are set apart for the care and the instruction of the young. There the children live, play and sleep together. During the three-hour rest period in the afternoon, the parents and the children become acquainted and get to know each other.

But the instinct of the Jewish mother still remains. She is good to her children. Palestine furnishes no exception. The colony, as soon as it can get sufficient funds, builds a *kinderhaus*. The adults may suffer every form of want, but the children are shielded. They are happy children, raised according to the latest infant welfare and pedagogical methods.

"While the children are in the *kinderhaus*, the mother is at work in the fields," said Mrs. Benzwi. "At night when she returns, the children are asleep. Anyhow, the adults prefer eating by themselves. Working together draws them close, and they prefer staying together at night. Men and women are encouraged to mix and to regard themselves as one big family."

The woman's right to her own life and the realization of economic independence were won after many drawn-out battles. When the history of this is written, Mrs. Benzwi will be given a place of honor among the leaders in the struggle.

"Twenty years ago," she said, "I was a history teacher in the Jerusalem *Gymnasium*. I wasn't happy. I lacked something. We girls, like our brothers, came to Palestine, prepared to give our lives and our strength to the country. But we were shut up in the houses. We wanted to go out into the fields and work, and help build up the country. The idea was *'pooh-poohed.'* I insisted. I finally won out. I tried to plow. I tried to do whatever the men did. But I couldn't stand it. I broke down under the strain.

"I then went to the University of Nancy, France, and there took up agriculture. I went back into the fields, and proved to myself that a woman, far from being a burden to the new country, could more than justify her existence—yes, even on the fields. In fact, she could excel in certain forms of work, such as floriculture, horticulture, tree raising, poultry farming and dairying.

In order to help the girl pioneers, Mrs. Benzwi declared, eighteen agricultural training settlements for girls have been organized. Six of them are purely agricultural, and twelve semi-agricultural. During a two-year training period the girls are taught practical and theoretical farming and community living. In the training *kevuzoth*, the girls build barns, fences, roads, and cultivate the land. These *kevuzoth* are self-sustaining. They are operated co-operatively, everybody working and sharing alike. According to Mrs. Benzwi, there is something about Palestine that draws one, like a magnet, to agricultural work. But it requires an investment of $25,000 before a *kevuza* can sustain its members. Only by combining agricultural and industrial work, the *kevuza* is able to get along with a smaller initial investment. Hence, the semi-agricultural *kevuzoth* are located near cities, such as Haifa, Tel Aviv and Afuleh. The members in addition to cultivating the land work in cities as domestics, nurses, dressmakers, and in the building trades. After two years, the girls join permanent *kevuzoth*.

Mrs. Benzwi is an advisor to a girls' tree nursery *kevuza*, near Jerusalem. "But," she explains, "I am no different from the rest. I work with them, live with them, share with them. In Palestine, the labor leader works like everybody else. For I must remind you that in Palestine it is a privilege to work.

In a Kevuza Nursery

"There is something about Palestine that makes one young—in spirit at any rate. There is something about the land that reminds one of the new life that arises when an old tree has young branches grafted to it. We don't have to talk much, but we understand. There are girls who come from every part of the world. There are Gentiles too. The gap is filled not by language, but by our mutual good-will and love for the country."

"But how does that make one love the hard and prosaic work of farming?" the writer asked.

"You can't understand—unless you have seen. To us work is noble and beautiful. Picture this: When we came to the spot where we are settled, the ground was arid and wild. We took the stones away. We took the weeds away. We straightened out the land. We planted and we nursed—carefully, tenderly. The wilderness, under our solicitous care, became beautiful. The weeds gave way to flowers, the woods to fruit trees, the empty spaces to modern farm houses. It is we—with our labor, our strength and our love—who have created all this. Naturally, we love what we have created."

"Isn't what you have described communism?" the writer inquired.

"The Palestinian woman is not concerned with 'isms.' When Ramsay MacDonald, the former English premier, visited us, he said we were doing in every-day life what the Russians are trying to do with books and charts. He was impressed with our work, and praised it highly. But we don't like to talk about such things as idealism. We are concerned with shaping our lives so that they will be beautiful and intrinsically worthwhile. Let others offer formulae and explanations. We continue in our routine of living."

"What do you do with shirkers?"

"They're very rare. I have run into only one or two in all my experience, and these were asked to leave. The difficulty is to get the girls to stop work in time. They are anxious to work, and some overdo it. When one of our girls is sick we spend hours arguing that she ought to stay inside for another week or so. The parasite can't live very well, amid the enthusiasm of the pioneer."

Of the 30,000 organized workers in Palestine, about 7,000 are women. About half the workers are engaged in agriculture, 2,000 in general co-operatives, and the rest as hired laborers. Mrs. Benzwi will remain in America for about eight months. She will try to launch a *chaluzoth* (pioneer) movement in America. She came here upon the invitation of the Women's Pioneer Organization for the Help of the *Chaluzoth*. The major portion of her time here she is devoting to lecturing.

The Printed Page

A CONTRIBUTION TO BETTER UNDERSTANDING

Judaism and Christianity Compare Notes, by Samuel S. Cohon and Harris Franklin Rall. (Macmillan.)

ABOUT a year ago, we learn from the preface to this volume, several Protestant theological schools and the Hebrew Union College agreed to an exchange of lectureships. Accordingly, Professor Harris Franklin Rall of the Garrett Biblical Institute of Chicago delivered a series of lectures on Christianity at the Hebrew Union College and Professor Samuel S. Cohon of the Jewish institution gave a series of lectures on Judaism before the students and faculty of the Garrett Institute. These two sets of lectures are now published in one volume under the title, "Judaism and Christianity Compare Notes."

There is nothing new in the mere comparison of notes between these two religions; but the way these notes are compared is something distinctly new, something thrilling. In the foreword to the book the authors say:

"Its purpose is neither propaganda, in any sense, nor yet to suggest by comparison the merits or defects of one faith or another. Its aim is rather that of better mutual understanding, in order to bring about mutual appreciation and ultimately to further cooperation among the constructive religious forces of our land."

This is the new and the thrilling aspect of the book.

We must remember that neither Judaism nor Christianity are cut out of one cloth. There is a tremendous difference of opinion among Jews as to what is and what is not essential to Judaism; there is a similar difference of opinion among Christians as to what is basic in Christianity. Professor Rall is a liberal Protestant. His exposition of Christianity will therefore be challenged by a great many Christians who are not liberal Protestants. Professor Cohon is a Reform Jew. His exposition of Judaism will be criticized, if not repudiated, by Orthodox Jews.

We hear a great deal today of tolerance, of good will, of forgetting the past and of the union of forces for the common good. This, of course, is a precious ideal. But it is empty at the bottom and hollow at the core if it asks for everybody to come down to one level, for every man to renounce his own ideals. Real tolerance demands first of all mutual understanding and mutual respect for *all* we are, for our points of difference as well as for our points in common. The book by Professors Rall and Cohon points the way—the long, winding, upgrade way—to the holy land of mutual understanding.

BERYL D. COHON.

* * *

CLOSEUPS OF GREAT MUSICIANS

Famous Musicians of a Wandering Race, by Gdal Saleski (Bloch Publishing Co.)

THE contributions of Jews to music is a favorite topic among Jewish writers—both those who do and those who do not specialize in the field of music. But it remained for Gdal Saleski to bring together studies of all the outstanding Jewish musicians into one book. Himself an excellent artist and at present a cellist with the New York Symphony Orchestra, Saleski has written a very readable and comprehensive compendium of biographies of Jewish musicians.

As the title indicates, this book includes the salient musicians of Jewish descent, regardless of their religious affiliations. Thus for example Saint-Saens is portrayed, Saint-Saens—who, although known as a Christian, inherited Jewish blood and a Jewish soul from his mother.

And it is on the same basis that the author has selected all his subjects, ranging from Mendelssohn to Bloch. Of course there are some regrettable omissions; how could there help but be in a pioneer work like this? Biographies of such masters as Uikisch, Honegger, Ysaye and others of the same rank are lacking. On the whole, however, Mr. Saleski has been very thorough. Moreover, he is to be commended for having left out a number of notable musicians whose Jewishness is doubtful.

The style of the writing is delightful. It is enlivened and made colorful by the free use of anecdotes—many of them familiar and some of them new. All in all, the book is certain to bring pleasure to a host of readers, and provides a valuable addition to our knowledge and understanding of the great musicians.

D. B.

EVIL TRIUMPHANT

The Ugly Duchess, by Lion Feuchtwanger; translated by Willa and Edwin Muir. (Viking Press.)

READERS who were thrilled last year by "Power," Lion Feuchtwanger's mighty study of the Jew Süss, his rise to power and his felon's death, will turn eagerly to a new novel by this gifted German. "The Ugly Duchess" is a picture of medieval life and thought, and although, for one reviewer at least, it lacks the thrill and glow of "Power," it should prove a find to any lover of distinguished historical fiction.

The heroine is Margaret, Duchess of fourteenth century Tyrol, nicknamed because of her frightful ugliness, "Margaret Maultausch" (bagmouth). We first see the princess as an ugly little girl, hungry for love and admiration, striving nobly to maintain the dignity to which she is entitled by birth and her child-marriage to another child, Prince Johann of Bohemia. The two children with a pathetic precocity know themselves as human pawns in a political game of chess; but little Margaret tries to believe that in spite of her ugly face and awkward figure she may win her husband's love. But love never comes to the ugly duchess. Gallants of the court are eager enough for her favor, but do not hesitate to discard her when they have gained the political fruits of their scheming. She believes that through the cultivation of the arts and the intelligent rule of her kingdom, she will secure the love of her subjects; but the fickle multitude turns away from her honest ugliness to praise the loveliness of the immoral Agnes von Flaven. And at the end, the very beauty of Agnes cheats Margaret — disappointed, forsaken, dethroned—of her last revenge.

ELMA EHRLICH LEVINGER.

* * *

BOOKS IN BRIEF

Modern Palestine, by A. S. Waldstein. (Bloch.)

A LUCID discussion of present day Palestine and its problems, by one who has lived and labored in that country.

Steep Ascent, by Jean Starr Untermeyer. (Macmillan.)

POEMS delicately poignant, and written with the characteristic simplicity of style for which this poet is known.

In the Public Eye

Mrs. Hannah G. Solomon

IN 1893 Mrs. Hannah G. Solomon summoned representatives of the Jewish women of America to a meeting at the World's Fair in Chicago. And there it was that the National Council of Jewish Women was organized. Mrs. Solomon was elected as the first President and she held that office till 1905. After that she was named Honorary President. Her pioneer services received further recognition through the establishment, by the Council, of the Hannah G. Solomon Scholarship Fund which is devoted to the education of young women in Social Service.

Mrs. H. G. Solomon

On the occasion of her seventieth birthday a few weeks ago, the president and executive secretary of the Council addressed to Mrs. Solomon a glowing tribute in recognition of her contribution to the advancement of Jewish womanhood.

* * *

A. L. Sachar

IN an unofficial capacity Dr. A. L. Sachar has been connected with the Hillel Foundation since its inception. And during the past two summers he was in charge of the Hillel courses at the University of Wisconsin School of Religion. Now he has been elected director pro tem of the Hillel Foundation at the University of Illinois, the position which the late Rabbi Benjamin Frankel filled up till his death, together with the national directorship of the Foundation.

A. L. Sachar

Dr. Sachar is 29 years old. He was born in New York but he has lived most of the time in St. Louis. He received his Ph.D. degree at Cambridge University, and he has taught history at the University of Illinois. An occasional contributor to general and Jewish periodicals. Dr. Sachar is also the author of a book, called, "Factors in Modern Jewish History" which deals with developments in the Jewish world since the French Revolution.

A thinker, a writer, a teacher, a warm-hearted Jew, Sachar is rapidly making an assured place for himself among the younger men with whom American Jewish public life will more and more have to reckon. His appointment as acting head of the Hillel Foundation at Champaign was hailed with acclaim by students and teachers, Jews and non-Jews.

* * *

Adolph S. Ochs

ON March 12th will be celebrated the seventieth birthday of Adolph S. Ochs, an exemplary American and a devoted Jew. He is known internationally as the builder of the New York *Times*, a newspaper which many consider the greatest in the world. And in specifically Jewish circles he is beloved for his generous services in behalf of the Jewish faith.

Adolph S. Ochs

An authority on journalism said of him recently: ". . . Mr. Ochs' true achievements have been beyond the limits of a city. He made the *Times* the greatest gatherer of news of the city, of the nation, of the world—of science, of invention, of exploration, of human progress in every field . . . "

Taking his first job at the age of eleven, Mr. Ochs has in one capacity or another been active in the newspaper world practically ever since. He was educated in the public schools and he holds honorary degrees from several leading American universities. His public services have also been recognized abroad, the French government having made him a Commander of the Order of the Legion of Honor.

A Trustee of Temple Emanu-El of New York, Mr. Ochs' active interest in Judaism is further demonstrated by his being chairman of the committee seeking to raise a $5,000,000 endowment fund for the Hebrew Union College.

Leopold Pilichowski

BORN in Lodz, Poland, and brought up in the traditional East-European Jewish way, the artist, Leopold Pilichowski, for years devoted himself to painting *Galuth* scenes. Then Zionism claimed him and he became a painter of the Jewish renaissance. He created a veritable gallery of portraits of the liberators of the Ghetto. He painted, among others, Herzl, Nordau, Bialik, Ahad Ha'am, Sokolow, Weizmann and Tchlenov.

Leopold Pilichowski

The apex of this phase of Pilichowski's activity was reached, however, when he did his colossal canvas, "The Opening of the Hebrew University in Jerusalem." He is at present in New York, having come to the United States to exhibit this historic painting which is 128 feet long and in which 120 persons are portrayed.

* * *

Dr. Benzion Mossinson

ONE of the salient landmarks of the new Palestine is the Herzlia Hebrew *Gymnasium* of Tel Aviv, and its directing head, Dr. Benzion Mossinson, is one of the most fascinating personalities in Jewish public life.

Immediately upon coming to Palestine in 1907, Dr. Mossinson became a director of this school which was then located in Jaffa. And since 1912 he has been its principal. In addition to that he is President of the Tel Aviv City Council, a member of the *Vaad Leumi* of Palestine and of the World Zionist Organization. He is now in this country studying American educational methods which he hopes to introduce in Palestine, through the *Gymnasium* of which he is in charge.

Dr. B. Mossinson

Among the Jewish Farmers of Russia

By Dr. Emil Bogen

THE colonization of the Jews on farm land in Russia forms one of the most stirring chapters in the eventful history of our people. Less than ten thousand Jewish families tilled the soil now included in the Soviet Union before the war. More than thirty-five thousand Jewish families were actively engaged in agriculture a year ago, and the number is still growing. More than a hundred thousand Jewish people have, in the past five years, been moved from the hopeless atmosphere of the towns and cities and established on the land. The government has already given free a million acres of land for these colonies, and seems ready to give as much more land as the Jews are able to take over. Most of these settlers have received assistance, and about a third of them are directly organized and managed by the Agro-joint, the Russian organization of the American Joint Distribution Committee.

A visit to the Agro-joint colonies in southern Russia gives the feeling that one is seeing history in the making at an accelerated tempo. The thoroughness and efficiency of the organization and its plans, the potentialities of the land and the energy and enthusiasm of the colonies are manifested in the rapid progress seen in the settlements of different duration. No trace of pauperization is tolerated, the expenses are for the most part in the form of loans for building and equipment, and individual responsibility and accountability is emphasized.

In the newly planted colonies the families are represented usually by a single young man from each household, who live together in temporary barracks of wood and mud while completing the first few houses, sowing their first crop and getting ready for the arrival of their families from the cities. In the winter time many of the pioneers must go back to the cities, leaving only a few to feed the animals and to guard the property, but they all promise to return in the early spring, bringing their families with them to remain thereafter permanently on the land.

Scene in one of the Newest Settlements

The families of the first settlers are already filling the colonies in their second year. Each colonist has a *deisatin* of land fronting on the central avenue, on which he erects his house and barn, and little garden, vineyard, etc. From afar can be seen the small white stone or adobe buildings, with their red tile roofs, the characteristic Jewish farm houses, clustered along a wide road and separated by barbed wire fences. Beyond this central area, the ground of the colonists is divided into six to eight large fields, each devoted to another culture or crop. One field is reserved for a common pasture, the others are divided into strips so that each colonist possesses a small strip in each of the fields of the colony, the size of the allottment varying with the number of members in his household.

At Avoda, already in its third year, a middle-aged colonist with an unusual coat of tan showing through his traditional Jewish beard, displayed with evident pride his young vineyard, haymow, newly sown wheat field and freshly painted house. "Here in Crimea," he explained in a mixture of Russian and Yiddish, "where the Jew can breathe freely and build his home on the land, is the true *Eretz Yisroel*, Palestine is our distant dream, which we cannot forget, but it it beyond our reach. But Avoda is a living reality. Wherever the Jews actually till the soil, that soil is Jewish land."

At "Rosenwald" the colonists are already well established and the

Spacious Thoroughfare in one of the Well-Established Colonies

women have softened the hard lines of the houses with curtains, furnishings, etc. Each colonist has planted a little orchard and garden near the house. There are flower beds, chicken coops with fine white fowl, and even a musician whose renditions can be heard far away over the fields.

A brisk young mechanic, who said he had worked for some time in Ford's auto factory in Detroit, is quite content with his wife, his child, and his garden in colony 49. "It is no life for a single man," he said, "but the larger the family the better off it is, and the healthy life and the sense of security and freedom is sufficient compensation for the lonesomeness and isolation." He is already planning plumbing, running water, electricity, and other improvements, and is anxiously awaiting the opening of a school for his child.

School buildings have just been completed in the neighborhood of a number of colonies. In most of the colonies there is at least a room set aside for religious purposes, and the holidays and religious rites are obsérved in the colonies, especially by the older generation, at least as well as they are in the cities in Russia. In Colony 5 is a little ambulatorium and emergency hospital for the itinerant doctor of the region who is constantly traveling from one colony to the other to take care of the sick.

Near Haklai is the Credit Co-operative, an organization which disposes of the crops, buys seeds and implements and acts as general store for the colonists. Here also is the office of the regional agricultural instructor, who acts as guide, supervisor and general arbiter of all the Jewish colonies in the region. The agricultural instructors come from the old Jewish farm settlements in Russia and are well versed both in the agricultural peculiarities of the area of the settlements and in the no less important social and psychological peculiarities of the highly delicate human material with which they have to deal. They labor with an enthusiasm and zeal that commands admiration.

The Agro-joint assists every family to obtain an ox when they first arrive. As soon as they are able, it seems, the farmers sell the oxen and purchase horses. "This," explained an agriculturist, is a sort of necessary progression." The settlers come to the land from the uneven life of the cities, they are nervous and temperamental, physically weak but ambitious, with a tendency to work excessively in fits and starts, and to become easily exhausted. If they start plowing with a horse they drive at a rapid rate, so

Tractors Speed Up Work

that it is difficult to keep the furrows straight, and before the field is finished both horse and plowman are fagged out. The ox, however, is a phlegmatic beast. It pulls straight and true, but at the slow pace to which it has been accustomed, and does not respond to the urgings for more speed. For the first few weeks the new farmer frets and fumes at its slow pace, gradually he becomes accustomed to it and settles down himself to the even tempo of farm life, which, though irksome to the restless city spirit, is indispensable for successful rural economy. Later the farmer may exchange his ox for a horse, but by that time he has become adapted to the farming rhythm, and is not so likely to overwork the animal or himself. Thus the ox is one of the necessary temporary adjuncts to this remarkable process of making farmers out of Jews.

Tel Kai is one of the three Zionist Communes in Crimea. The young Zionists who embarked on this venture as a sort of preparatory training before going to Palestine are of a very radical turn of mind, and are constantly having difficulties with the authorities. Here they live in a communistic society, eating in a common dining hall, working the fields in common, owning all things together. They are now in their fourth year and thriving economically, but are discontented, protesting that the training period is over and they want to go to Palestine. They own over four hundred swine, and disclaim religious observances. They also have a camel, the only one in the district. Their claim that it is kept as a good beast of burden, and not for sentimental reasons, lacks conviction.

The old colonies in the Eherson region, founded forcibly more than a hundred years ago but almost destroyed in the war time by the bandit armies that ravaged the country, are reviving with the aid of the Agro-joint. At Novo Poltavka, where a monument commemorates the hundred and eighty Jews slain by the bandit Machno, the physician stated that all of the children in the village had received immunizing vaccination against scarlet fever, although nothing else in his tiny clinic suggested such ultra modern medical standards. At the old colony of Dobry, where the Agro-joint is digging a new well, the cheese factory, flour mill, credit association and domestic manufacturing works are thriving enterprises.

The old colonists, however, seem much like Russian peasants, their lives are simple and their wants are few, their mud-built, thatched houses are dusky and dirty looking, their movements are slow and easy, but their faces are tanned and bearded, their children well-fed and husky, and they

Oxen Are Used by Beginners in Plowing Land

seem content with their lot. The muddy streets, broken windows, and spider webs on the rusty farm implements do not suggest much of the Yankee spirit Dr. Kallen would impute to the Jews. And not one library building was seen by the writer in any of the colonies.

A surprising number of dogs are met in the Jewish colonies. Fine creatures they are, large and fierce, and it is said they multiply much more rapidly than do the colonists themselves, so they are seen in profusion. The Agro-joint maintains a tractor base in Djankoy and has a large number of tractors at work all the time, but these, for the most part, are used for breaking fallow or virgin soil, and the later cultivation is done by the farmer and his oxen. The soil is black and rich, and after a rain turns into a very tenacious mud, but the farmers are always hoping for more rain, as upon that depend their crops.

In all of the colonies there is to be met enthusiasm, interest, a surprising docility and readiness to accept advice and instructions from the agriculturists of the Agro-joint. Many of the settlers told how they had changed from small tradesmen, peddlers or *luftmenschen* in the cities of White Russia, Ukrainia or Crimea to the new life of tillers of the soil, and none expressed regrets, except for the paucity of rain that impaired last year's harvests.

A people driven for centuries from the soil, alien by temperament and training to the rural environment, thoroughly imbued with urban ideas and urban ideals, require a veritable physical and psychic revolution to send them back to the land. Yet no other avenue of escape lies open for great masses of Jews in the Soviet Union. For every family already placed on the land there are many more still in the cities who are anxious to join them. Rarely does a family, once well established on the land, later decide to leave it and revert to the city life. The enthusiasm and love for their little holdings that has developed in these settlers cannot be accounted for on a mere mercenary basis, or as a passing fad.

The courageous and costly attempts at Jewish agricultural colonization in America and Palestine fade into insignificance before this great mass movement of our people. The concrete accomplishments of the Agro-joint already surpass the fondest hopes of the past. The further possibilities are no less inspiring. "The Jewish Question" may not be solved by any one measure. But in the colonization of the Jews on the plains of southern Russia lies one of the most substantial and constructive contributions to the well-being of the Jews of our time.

District No. 6 Organizing for Cleveland Orphan Home Campaign

THE recent completion of the Cleveland and St. Louis campaigns in behalf of the new building fund for the Cleveland Jewish Orphan Home insures the early breaking of ground for the cottage plan buildings to be erected on a thirty-one acre plot in University Heights, an attractive suburb of Cleveland, declared Fred Lazarus, Jr., President of the Home. Cleveland, with a quota of $250,000, announced $370,082.65 as raised at the meeting of workers a few weeks ago, and simultaneously, St. Louis, with a quota of $50,000, announced $86,700 as raised. Graduates of the Home now residing in Cleveland contributed more than $50,000 to the new building fund, and graduates residing in St. Louis contributed $18,000 toward their community quota.

Cleveland's Campaign a Record-Breaker

Cleveland's campaign was one of the most successful ever held in that community for any Jewish cause. Five hundred workers overtopped the assigned quota by $120,082.65, in eight days' time, and were within the shadow of the goal by the fourth day. The successful wind-up was celebrated with a dinner at the Hotel Hollenden with the workers and the officers of the Home in attendance. The children of the Home provided a unique entertainment.

The goal of the new building campaign is $1,600,000 of which the eight and the eight states of District No. 6, have assumed a quota of $1,000,000 and the eight states of District No. 6 $600,000. Campaigns have been completed in Ohio and Missouri and are nearing completion in Indiana. Kentucky and Colorado will conduct campaigns next month when, according to Mr. Lazarus, the million dollar mark will be probably reached.

Fred J. Lazarus, Jr., President of Cleveland Orphan Home

Expect to Complete Drive Early This Summer

Intensive organization of District No. 6, comprising Illinois, Michigan, Wisconsin, North and South Dakota, Nebraska, Iowa and Minnesota, is now under way, and it is expected that the campaign will be completed in these states by early summer.

The Cleveland Jewish Orphan Home was founded by the B'nai B'rith sixty years ago to provide care and shelter for Civil War Jewish Orphans. The newest of its present buildings is more than a half century old and the institution is now located in a steadily deteriorating neighborhood.

Despite the physical handicaps, the program of child care carried on at the Home under the direction of Superintendent Michael Sharlitt is recognized nationally for its exceptional merit and for the fine attainments of its graduates. One out of every four children graduates from high school, and with an average daily population of 375, there has not been a death among the children at the Home for six years.

Twenty-five children will be housed in each of the twelve cottages, now being planned under the care of a cottage mother. There are at present 347 children at the Home.

The Sin of Hanah

By Jerome Daniel Folkman

SUCH discomfort and uncleanliness! Ugh! Roaches everywhere; the very walls of the house in which I lived those few days seemed to crawl away with the vermin that inhabited it. I was living with Shallum, a Samaritan of the city of Nablus, which is located at the foot of Mt. Gerizim. That is, his real name was Shallum, but since the birth of his first-born, Dahud, he had taken the name Abu Dahud, (father of Dahud) in accordance with a popular Samaritan custom. His wife was called Im Dahud, likewise after her son, even though her real name was Dinah. Why they had any reason to feel proud of Dahud I could hardly see; he was a middle-sized youth of about eighteen years with a dull expression in his eyes and lips that turned down their corners somewhat scornfully.

He was not at all like his amiable father, who paid me the most extravagant respects; I do not know whether he pretended to like me because I was paying him well for his hospitality, because I was a member of a people who have had nothing but contempt for his during the long centuries of the past, or because I was from the United States. But at any rate, he did everything he could to make me comfortable. Still there was much that would have had to be done before I could have been put at ease. My bedroom was the *Aliyah, the* upper-room on the third floor which is particularly favored among the Samaritans, but I had no bed. I had the honor of sitting with the head of the family at the table, but there was no table. There was only one dish from which we all ate a sloppy food that seemed to be a first-cousin to the rice we have for breakfast in the States. Abu Dahud imagined that I did not like to eat from the common dish, so with his hands that had not been washed for months, he offered to heap up a section of the food for my personal use. I preferred to eat with my own hands from the big dish.

They thought me very peculiar because I washed almost three times a day. The children—there were six in number, ranging from three to seventeen, but I could never remember any of their names—looked at me very curiously at all times, and used to lie in wait ambushed in my room to watch me comb my hair. But their hair! Great Scott! Their bodies were like countries populated with villages of vermin; their heads were the capital cities of these countries. In spite of all these obstacles to peace of mind, I might have felt a little better about the whole thing if I had been able to sleep; the lack of a bed and a community of jackals who lived on the sides of the naked mountain kept constant watch that few of my hours be given over to rest.

Thou Take Hanah to Be Thy Wife

As a student of the Bible, I had come to Nablus to see the actuality of a biblical community; the Samaritans today still live according to the biblical precepts. They follow all the ritual laws therein prescribed and also hold to most of the rigorous social legislation. Curiously enough, they are dying out because of a lack of women. Old men marry girls at the age of two, watching day after day for the approach of womanhood. And after that, they pray that girl children be born. Too frequently no children are born to such poorly matched pairs. Still, they will not leave their sacred mountain to wed girls away from home, nor will any woman outside of the tribe be convinced that she ought to go into the tribe, marry, and have children for the tribe. Consequently, the tribe is dying, slowly but surely.

This was the Passover season. I had chosen to make my visit at this time so as to witness the sacrifice of the Pascal lamb; the Samaritans used to offer daily sacrifices, but by this time, they had abandoned the custom because of the expense involved; they observed only the holiday sacrifices.

At a little past ten o'clock one morning, after I had been there almost a week, I was in the company of chattering men and women climbing up the side of Mount Gerizim. All were dressed in ordinary clothes except a few, among whom I recognized the High Priest, Yaccub; these latter wore white, shroudlike garments. All wore r o p e s around their loins, in accord with a biblical phrase. We pitched our tents in a large circle which was open in such a way as to face the highest point of the mountain, where the ruins of their ancient temple stood naked, gaunt, dedicated to a dying deity. As I looked a little to the South, I could see the seven steps of Adam out of Paradise, and still farther in that direction was the spot where Isaac came very near losing his life by the hand of his father.

Before half past eleven, a circular pit six feet deep and three feet in diameter had been dug, and a fire had been kindled in it. Yaccub stood by on a rock and prayed. Another fire was kindled in a sort of sunken trough; two caldrons were placed over it, and a prayer was offered again. Then, just before noon, all the men assembled—the women and children having remained in the tents. Yaccub, facing the old temple, read the services and six lambs were led in by five young men dressed in white robes.

Sometime in the afternoon, the lambs were killed by the *shochet* (slaughterer), who cut their throats in the rabbinic fashion with a thin, sharp knife. The young men dipped their fingers in the blood and smeared spots on the foreheads and noses of some of the children and also some of the women, but this was done to none of the male adults. This done, the whole

male congregation embraced one another because the lambs of their redemption had been slain. The carcasses were scalded with hot water, fleeced, and placed over the larger fire, and at sunset, the service was begun again.

The lambs, burnt black as coal, were placed on a large copper platter around which all the worshippers eagerly gathered to pull away pieces of the sacred meat. Above the noise of the ritual meal, I could hear the whining of an old invalid who had been carried up to the spot. "What's the matter with him?" I asked Abu Dahud in Hebrew, "*Mah loh?*"

"He is dying. He thinks he will never see another sacrifice. He wants to eat of his last holy sacrificial meal."

Later in the evening, Abu Dahud presented me to the High Priest, Yaccub. We sat on the ground to talk together, as most of the rest were doing, but soon we sat quite alone. He told me that he feared his people were dying.

"How do you explain the fact that your people are disappearing from off the face of the earth?" I asked, interested in the sociological principles underlying the phenomenon. His eyes flashed; he straightened sharply.

"You would know?" he asked. I nodded assent. "It is a remarkable story. Listen." And the old man told this story:

"According to the reckoning of my people, it was the year 4761, the year when Constantinople was built, that Shalmah *Hakoen* was High Priest over the people. In the days before him, the Lord had given unto the priestly family many daughters but few sons, and these daughters married themselves into other families not priestly. The situation was acute before Shalmah knew it. His son, Baba was the only male in the priestly line who could be considered eligible to marriage and paternity. When Baba was thirteen years old, his father said unto him, 'My son, the time draws near when thou shouldst choose for thyself a wife. But be careful that she be the daughter of a priest.' This restriction kept out one for whom the boy had an inclination. It is told that he cared not for Samaritan maidens at all, but preferred one of the daughters of the hated Jews. He returned to his father one evening, so it is said, and approached him cautiously,

"'Beloved father,' he began, 'by thy word I have sought me a wife. Of her would I speak.'

"'Is she virtuous?'

"'Dear father, I have no doubt of that.

"'Thou hast chosen well, my son. Is she of an old and honored family? Is her father a priest?'

"'Indeed, honored father, she is all of that. She comes of a priestly line older than ours.'

"'Is she young and beautiful as well?'

"'Her arms are firm and strong as mighty oaks; her thighs are like the stones of the Temple for durability. Her breasts are smooth and hard as the Holy Mountain. She is more beautiful than any maiden thou hast ever seen.'

"'What meanest thou?' said the angry father. 'Thou art a stubborn and rebellious son. Of such as thee does our Sacred Writ say, "And all the men of his city shall stone him with stones, that he die." Can it be that thou hast chosen a stranger and an alien woman to live with thee? Shall

Burning Hanah and Eleazzar

the son of the consecrated High Priest take to his bosom an alien woman, an abomination that droppeth the honey of guile from her lips? Who is she then that I have not seen her?'

"'Sarah, the daughter of Simon the Priest, who dwelleth in Jerusalem where I met her when I journeyed there with my uncle who has since died.'

"'All the curses of the Lord be upon his ashes. Cursed also be the vile woman whom thou wouldst take into my house to defile it. But thou art yet my son, and I am the High Priest of the Samaritans, chosen of God. It is my wish that thou take Hanah, the daughter of Abael *Hakoen*, to be thy wife. She is more virtuous than thy Jewess, yea, and more beautiful, too. But that matters not, I command it!'

"'But father, she is older than I. She is fifteen, and walks with Eleazzar.'

"'Bah, he is not priestly. Moreover, I have spoken.'

"So, Shalmah, the High Priest, sent a message to Abael *Hakoen*, a priest well liked by the people in spite of ideas he had that were not in strict accord with our Writ. In this letter he not merely proposed but truly commanded the approaching marriage of the two children, and specified the dowry he would pay, which was large. He said that marriage was absolutely necessary to preserve the priestly line of which they were both members. With the letter came the ring of betrothal.

"Now Hanah was very beautiful, too. But she was small, and not very strong. She preferred to read rather than to help in the house. She was pale, much more fair than the girls with whom she played, and her skin was soft and smooth. Her eyes filled with tears as her father gave her the ring and told her its meaning.

"'Why dost thou weep, my daughter?' said Abael to his only child, whom he loved even as he had loved her mother who had been buried in the Cave of Hilpah. 'It is not fit that thou shouldst weep for thou art to marry Baba, the son of the High Priest.'

"'Oh father dear, bless me, thine only daughter. Consider me not evil. Let thine eyes see good in me. Perhaps I sin; but I love him not. Why should not Eleazzar have me? He works even now with the cobbler that he may pay a dowry to thee and marry me properly in the eyes of the people. But even if he did not, I would go to him freely; I would be his as though I were the worst of evil women; I would go to him without a price.'

"Abael understood his daughter, and his heart grew cold within him. He knew her love; yet, the priestly family must not die out. The High Priest had commanded it.

"Six days later, two men came to the house of Abael to carry Hanah to the house of Shalmah, according to the custom, that she might become the wife of Baba on the fifth day of the week, which is the only day for weddings. After the blessings were read in Abranee, a great feast was held, and all the people and all the priests rejoiced: the priestly family would live. Hanah would rear many children who would be priests. All was gaiety and happiness. People danced. Others sang. Garlands were thrown over the head and shoulders of the bride. Her heart felt like stone within her.

"Six times the new moon was blessed and the people could see that the Lord would not glorify Hanah with motherhood. A rumor went through the city that she walked in the night with Eleazzar. . . . . .

"One morning, Baba returned to his house early from the morning prayers

(Continued on page 189)

The Rise and Decline of Turkish Jewry

By Israel Auerbach

THE history of the Turkish Jew is the history of our people in all those countries which made up the erstwhile Turkish Empire, and it began long before that empire came into being. The original Palestinian-Jewish racial type was divided after the loss of our national independence into several sub-types: into Babylonian-Assyrian, Egyptian-Cyrenean, Arabian-Yemenite, Roman-Spanish, and German-Polish Jewish types. All these types, which for twelve centuries had developed separately after the founding of the Turkish Empire, again flowed together within the Turkish borders into a certain, at least external, unity, forming the Jewish section of the *Rajah*, that is the non-Moslems dwelling in the Osman Empire.

Very different was the situation of the Jewish remnants which thus flowed together, when the Osmans captured their former fatherlands by the sword in the fourteenth, fifteenth and sixteenth centuries. In their historic home, Palestine, there was then only a small group of scarcely five thousand Jews which had survived the Roman destroyer and the first cruel Caliphs. The once famous tribes of Arabian Jews had long before perished, having been destroyed by Mohammed's war and statecraft. The Jews of Yemen, in South Arabia, had also disappeared completely, having succumbed to spiritual atrophy. Oppressed and ground down, the Jewish colonies of the Eastern Empire were withering away rapidly. It was only with great difficulty that even the most vigorous Jewries in Mesopotamia and in Egypt managed to persist.

Therefore, it seemed like the beckoning from a redeemer when Sultan Orkhan, having established his capital at Brussa in the year 1326, called upon the Jews of Damascus and Byzantium to settle it. Brussa's first Jewish community came into being on a basis of hitherto unheard of freedom. Thirty years later, came another call to redemption—this one from Murad I, who lived in Europe, that is in the city of Adrianople. He established a Chief Rabbinate and a *Yeshivah*. Further progress was made under Murad II. He gave the Jews full civil rights, admitting them into the army where they soon won fame both for themselves and for their ruler. The Battle of Kingir-Meza (1479) was won by Jewish heroes. At the same time the Osmanic Jews mastered the Turkish language; they sent for co-religionists in Anatolia to teach them. This occasioned a double migration of Jews between the two continents.

Byzantium, finally, in 1453, fell before Mehmed the Conqueror. Three days after the capture, an official invitation was sent to the Jews of Asia. Houses, vineyards and fields were offered them in Stamboul. And they came, not only from Asia Minor, but also from Greece, and even from the distant north. As early as 1454, upon the invitation of the first safely landed German Jews, there began a lively migration from Germany, Moravia and Hungary to the new land. It was at that time that the Turkish *Ashkenazim* came into being, a whole generation before the arrival of the Spanish *Sephardim*, who did not come until the historic year of 1492.

Spanish Jews Stream Into Turkey

Turkish Jewry really became solidly established after the expulsion of the Jews from the Pyrenean Peninsula. Two hundred thousand people streamed into the country and formed the strongest and most important element in the new racial amalgamation. Sultan Bajasid II, who summoned them, was a ruler of noble cast. He knew what he had gained. These new settlers, not only filled his cities, but closed up yawning holes in the body of his nation. He already had warriors and officials, unskilled workers and peasants, but there was an absolute want of linguists, scholars, merchants, manufacturers, artisans and artists. All these wants were filled by the Jews and their followers, the *Maranos*, those Spanish Jewish-Christians who were happy to flee their native Spain and to lay aside the Christianity which had been forced upon them. The immigrants became Bajasid's physicians, printers, dragomans, diplomatic agents, bankers, ship owners and business agents, and especially his instructors and contractors for the supplying of gunpowder and cannon. Thus, with the expulsion of the Jews, Spanish Christendom handed over to the Mohammedan arch-enemy the very strongest of weapons.

This favorable Sultanic policy toward the Turkish Jews was no mere accident. They themselves, to their honor be it said, helped to bring it about. In Moshe Capsila, the *Chacham Bashi* (Chief Rabbi) of that day, they possessed an important leader. He traversed the entire empire and awakened a Jewish national movement. He created the *Pidyon Shewuyim*, a fund for the ransoming of those Jews who had been sold into slavery and for the settlement of poor fugitives. Each community contributed its share. A *Keren Hayesod* in those days! That was true brotherly aid. New Jewish settlements arose. The six Jewish suburbs of Stamboul contained 44 synagogues. The crumbling Greek community, Thessalonica, became the flourishing Salonica. The communities of Jerusalem, Safed, Damascus, experienced a new awakening. The settlements in Egypt—Nicopolis, Brussa and Adrianople trebled in size. Two new colonies, Amassia and Tokat, arose in the interior of Anatolia.

The Spanish Jews brought with them capital, a higher standard of living, superior culture, and great traditions. These gave the newcomers economic and spiritual prestige and stamped them as the aristocracy of Turkish Jewry. This consciousness of superiority created a gulf between the Spanish Jews and the old settlers, which hindered the natural amalgamation of the two elements. The acceptance of the only recently Turkicized Jews into the Spanish circles came very slowly, that of the upper class *Ashkenazim* even slower, and the Arabic speaking classes never penetrated there at all. Separatism reigned even among the newcomers, themselves. The various Spanish and Portuguese communities and groups were huddled together in sep-

arate *kehillot*, each with its own residence section, synagogues, ritual, customs, costumes, and songs.

Seek Fortunes in Balkan Provinces

However, the Spanish immigration was not the last. After the capture of Budapest in 1530, hosts of Hungarian Jews wandered southward into the Turkish countries. At the same time, *Sephardic Jews*, in search of economic positions in the newly acquired provinces, wended their way in the opposite direction. Thus the Balkan countries were settled by a mixed *Sephardic-Ashkenazic* population. There was another, smaller wave of *Ashkenazic* migration in 1660, when the Jews of Frankfort wandered to Jerusalem and in 1700 there was a *Sephardic* movement back to Vienna. The nineteenth and twentieth centuries finally brought the last *Ashkenazic* influx of Russian, Roumanian and Austrian-Polish communities into Constantinople and Egypt. The last five decades have seen the rise of the Palestinian old and new *Yishuv*.

* * *

Turkish Jewry Poor In Personalities

There are not many outstanding personalities in the annals of Turkish Jewry. From the time of Moshe Capsali to the beginning of the sixteenth century, there is no one of consequence. Then David Reubini appears—the clever, subtle adventurer, wrapped in mystery, who was said to have sailed thither from the Far East and, representing himself as the ambassador of a fabulous Jewish king, Joseph, in Arabia, sought to bring about an alliance with the Pope. His purpose was the conquest of the Holy Land for the Jewish people, but his mission collapsed miserably in Portugal. After aimless wanderings in the North, he fell into the power of King Carl VI and therefore into a dungeon of the Inquisition in which he perished. Another historical person is associated with his destiny, the former Marano, Solomon Molcho, who met Reubini for the first time in Lisbon and who thereupon became the apostle of the latter's Messianic mission. Molcho ended his career in 1532 at the stake in Bologna.

Reubini and Molcho were the forerunners of the better known pseudo-Messiah, Sabbatai Zevi of Smyrna, who aroused all the Jews—those of the Orient and those of the Occident. His end was less cruel but infinitely more pitiable; he saved his life by conversion to Islam. In spite of his perfidious action, not all of his followers were disillusioned. He left behind him a Sect of the Faithful, who, like himself, became Mohammedans without, however, sacrificing their messianic hope and their Jewish customs. They were the *Donmeh*, or *Ma'aminim* (Converted or Believing); a remnant of them still persists today, which has not intermarried with Turks or Jews, in Constantinople and Salonica.

Of much more modern stamp is the personality of Joseph Nassi, the Duke of Cyclades and of Naxos. He attained a political position in Turkey which no Jew ever reached, either before or after him. In order to collect a debt which the kings of France refused to pay, he dared to attach the French ships in the Turkish harbors, thus almost occasioning a great war. With the same energy, he organized a commercial boycott against the Italian port, Ancona, to avenge the death of sixty faithful Maranos who had fallen victim to an auto-da-fe at that place. Like Reubeni and Zevi, Nassi was also fervently interested in the revival of the Jewish nation, but he strove to attain it through more modest and more statesmanlike methods. At first, he experimented with the colonization of an island near Venice, then with a settlement in the Palestinian city of Tiberias; later, he planned an even more ambitious enterprise in the Duchy of Naxos which was granted to him, and finally, he dreamt of his own Jewish kingdom on the Isle of Cyprus.

But all his dreams were vain, for his fall was as sudden as his rise had been. He was banished from the Sultan's court and his fortune was confiscated.

Courtiers Have Tragic Fate

Such is the fate of the courtier—to make way for a more successful rival—and this was characteristic of a great number of Turkish Jews who rose to favor, from Farchi, Gabai and Adshiman to Carmona in the nineteenth century. Many of them were, at the nod of the reigning despot, without further ado, either thrown into the water, or strangled. Coming down to more recent times, we find no Jewish personalities of political importance in the Turkish Empire.

* * *

Turkish Jewry Not Notable Spiritually

The history of Turkish Jewry is not notable for spiritual development. During the first two centuries, a few important fruits of the previous famous Spanish period ripened: the ingenious codification of the oral law in Joseph Caro's *Shulchan Aruch* (about 1540) and the expression of Kabbalistic mysticism in the life and works of Luria, Vital, and Molcho. However, this epoch, although it still resounds with the echo of the great Spanish period, is poor in pure philosophy and literature. Scarcely any of the national poetry retained the great traditions. In about 1700, decadence set in, and from then on the spirit of this Jewry faded into a lethargic sleep.

Nor more cheering is the aspect of their economic development. Their condition was quite flourishing in the sixteenth century, when a host of crafts buzzed with industry. The trade with the Occident was almost exclusively in Jewish hands. Jewish merchants then enjoyed a degree of independence both at home and abroad, which the Jews of other lands did not attain till centuries later. And the wealth that they acquired was reflected in their luxury which, according to the historians of that age, surpassed that of the European nobility. This characteristic Jewish weakness produced fearful consequences. It aroused the ire of Sultan Murad III (1595), led to severe, restrictive decrees, and almost brought about a massacre. Such decrees were revived in 1702 and 1757, but then they affected only a very small number of rich people. For by that time, the standard of living of the great masses had sunk low. The people, of whom writers had enviously said that they neither knew nor tolerated beggars, had become completely impoverished. The Greeks and Armenians, who formed the Christian *Rajah*, took over the lost positions of the Jews. So in the middle of the nineteenth century, the Jewish visitors to the Orient—Frankel, Cremieux, and Montefiore, and, in this century, Paul Nathan and Seelenfruend, found such general misery together with cultural stagnation that they were moved to establish relief organizations and to create charity and reconstruction funds.

* * *

Jews Treated as Guests

This decline is all the more deplorable in view of the political advantages which were granted to the Turkish Jews. No other country in Europe until very recent times, offered such freedom to the Jew. Although the Turkish Jews were considered *Rajah*, they never encountered the odium of enmity or that of subjection. They were treated as guests. As early as 1453, the *Chacham Bashi* of Stamboul sat among the highest dignitaries on the Caliph's divan, his rank being even above that of the Greek patriarch. There were, it is true, special taxes

for Jews, but it was the *Chacham Bashi* who collected them and his communal leaders who were responsible. The state did not in any way interfere in the inner affairs of the Jews. Religion, schools, the administration of justice were the internal affairs of the Jews. The Jews had their own taxes for the maintenance of communal institutions, hospitals, and welfare work. The *Millet*, or "nation," as the Jewish community was designated in the Turkish Constitution, had absolute autonomy in things Jewish and constituted a veritable nation within a nation.

The Jewish constitutional laws were finally fixed and set down on February 14, 1867. They established three principal institutions: the *Medshliss Umumi*, or national assembly, the *Medshliss Dshismani*, or executive, and the *Medshliss Ruchani*, the spiritual council of the rabbis. The *Chacham Bashi*, political and religious representative of the "nation" before the Turkish government, was elected for life, and could be removed only with the greatest difficulty. Subordinate to him were the chief rabbis of the large cities, the rabbis of the small communities, and the *Chachamim* of the synagogues. The *Chacham Bashi* was elected by the national assembly and the heads of the community were chosen by a vote of the tax paying members of the communities. This constitution, full of errors and omissions as to details, but magnificent and coherent in its general structure, was finally supplemented by the creation of institutions which bridged the gap between the *Millet* and the state. The short-lived upper house of 1879 contained Jewish deputies and the Senate had a Jewish member. After the Turkish Revolution of 1908 had stabilized Turkish parliamentarism, there were four Jewish representatives in the Turkish Parliament. They did not form a national club, like the Greeks or Armenians. They were tacitly regarded as representatives of the Jews. And when the *Chacham Bashi* was confronted with important problems—they were consulted.

The year 1908 was a very important one. It marked the awakening of the consciousness of the Osmanic masses. Among the Jews also there flamed up the will to live, the striving for reform, the urge to cultural development. The *Alliance Israelite* and the *Hilfsverein* had produced a new youth. The B'nai B'rith Order taught personal initiative, social co-operation, harmony, between the *Sephardim* and *Ashkenazim*. Zionism summoned the masses to emancipate themselves from antiquated political and religious leadership and to a living communion with the Jewries of other lands. However, assimilation became the watchword of the ruling authorities, not only with reference to the Jews, but toward all the non-Moslem peoples of the empire. In this manner, the Young Turks, who dominated this period, departed from the political tradition of past Turkish history. The collapse of the great empire through the Balkan wars and the World War proved the stupidity of such an internal policy; however, there has since been no mitigation, but, on the contrary, the situation has become even more aggravated. The abolition of the *Caliphate*, the elimination of all religious influence in state matters have aided this policy. Mustapha Kemal's republic recognizes no *millets*, but only individual citizens. The secular autonomy of the *Rajah*-nations has been withdrawn. The Turkish race desires, not only to form the state and to be predominant within the empire, but also, as much as possible, to be the only one to control all the inner functions of life. Therefore, whatever refuses to become Turkicized is banished from the life of the country.

* * *

Will Turkey Become Land Without Jews?

It is not the fault of the Turkish Jews that they cannot follow this impetuous development with the speed desired by the leaders. Their own way of life, which took centuries to develop, cannot suddenly be replaced by a new one. Surely the state as a whole has more to gain from the economic co-operation of the Jews than from their elimination through discriminatory measures, such as depriving them of the freedom of movement from place to place. It is to be hoped that the leaders of Turkey will realize this, before it is too late. The difficulties which life presents to our brethren in Turkey paralyze their enthusiasm and energy. Their economic standard is constantly on the decline and tendencies to emigrate are making themselves felt to such an extent as to make the entire future existence of Turkish Jewry highly problematic. Is Turkey to become a country without Jews? If so, the Turkish leaders will have lost a real opportunity for the re-establishment of their country. We hope that our brethren will have the necessary resolution and courage to withstand this difficult, period, and thus show their compatriots their feelings of true patriotism for their native land.

The Sin of Hanah

(Continued from page 186)

on the chilly Mount Gerizim. He had left the devout worshippers prostrated on their prayer rugs and had come home, for he felt that a demon had entered his body. He had sneezed twice. It would not do to defile the sacred mountain. He would return to his room and pray.

"When he came into his room, he saw Hanah and Eleazzar embracing. He called two men to witness that his wife was untrue.

"They testified before Shalmah the High Priest in the presence of the congregation that Hanah, the wife of Baba *Hakoen*, had committed sin with Eleazzar. The two were convicted and taken beyond the walls of the city to a profaned spot where jackals had their dens and tied to a pole that had been placed there. The men of the city brought faggots and laid these round about them. Then fire was set to them. Some say the two smiled to each other over their shoulders as the flames caught their garments. One flame of the fire, bolder than the rest, sprang toward Hanah like a passionate lover and pressed a hot kiss on her neck. Abael tore himself from the spot and ran to Mount Ebal, the mountain of the curse, and, as his daughter burned, the people could see him raise his hands to the Lord. The people shuddered, for he too was a consecrated priest and whatsoever he would ask of the Lord would surely be granted.

"When the fire had gone to sleep, it left two bodies whose charred remains had become one. The people dared not touch them for they were profane.

"It was never known what Abael prayed for on Mount Ebal. But he never returned and was never heard of afterward. Some say the Lord took him unto Himself. Most are agreed, however, that he pronounced his curse over our people, for since then, few girl children are born and the people grow fewer because there are not enough mothers."

* * *

Yaccub had finished his story. We were both silent. Above the noises that floated in the air, we could hear the wail of the invalid, Amram, "Oh Lord, is this to be the last time I shall eat of the Pascal Lamb?"

A stupid smile crept over the face of Yaccub, the High Priest. It was the smile of resignation. Once I saw a man electrocuted in one of the States of my own Country. He wore just such a smile as he seated himself in the awful chair.

An Ancient Art Reborn

By Louis Rich

RECENT excavations in Palestine have brought to light the fact that there existed a flourishing art in hammered metals among the ancient Jews. Whether or not the art was original with the Jews is still a matter of dispute among authorities. There is no doubt, however, that in biblical times it found many followers and patrons among our ancestors. It is not known exactly where and when the art originated. Egypt did considerable to advance it. The Phoenicians contributed a great deal to its growth and even more to its popularity abroad. It was further developed and practically perfected by the Greeks. We learn that during their wars with Greece, the Romans seized a great many of their enemy's metal art works as spoils of war and brought them to Rome. Subsequently not a few Roman craftsmen became adepts of the art themselves. During the Middle Ages metal work was relegated to a second place. It was revived in the Sixteenth Century by Benvenuto Cellini, whose exquisite creations constitute an epoch in the history of art in metals. Then after a lapse of centuries came the machine which preserved the art but killed the artist.

Paul A. Lobel

Artists Constituted Aristocracy

Art works in the past, and that included works in metal, were produced by people who possessed the artistic instinct and who on the whole constituted an aristocracy of artists and artisans. They had become such by training and by a process of elimination. The introduction of the machine changed all that. The article produced lost its distinctive qualities and became merely one of a million mechanical replicas of the same pattern in use by thousands of people. The English and the Germans were the first to exploit machine-made art; and in the case of hammered metals, we of the modern period have learned to appreciate them principally through the agency of industrially produced articles.

The mechanization of what were formerly art processes was a distinct artistic loss, but in another sense it was also a gain. It popularized the desire for the possession of art objects. It brought people closer to the realm of art and its influence, and though the article supplied was nothing but a copy, it stimulated and engendered an habitual exercise of the aesthetic sense of the purchaser, and in that way made him a potential art lover.

Machine Cannot Replace Human Soul

People are now beginning to realize that while the machine is useful in its field, it need not be called upon to do things that should be left to man, that it should not attempt anything into which a part of the human soul must enter to give distinctive value to the work. A movement is now on foot among craftsmen in this country to meet this new attitude. Artists in hammered metal, who have entered other fields or have become mere aids to the machine, are returning to their neglected metier. In this they are encouraged by certain developments in another art that may be regarded as typically American.

American architecture, for example, in its tremendous surge upward has brought with it a revival of interest in hammered metals which it uses effectively in its decorative schemes. In this connection it is of interest to note the changes that have taken place in modern American decoration. In the past, decorative ideas were derived from things in life and nature regarded as decorative in themselves, such as plants, flowers, curious forms in the animate or inanimate world. The new decorative motifs are built on imagination, on the interpretation of ideas, on reactions to things rather than impressions of them. They are founded on mental attitudes rather than physical facts.

Like all genuine art, modern decoration enters upon the stage through the door of subjective treatment. It is all a show, a presumption. It is being expressed to begin with in things unimportant and of a trifling nature, in trivial and inconsequential objects, where the mind is not over-awed by the tyranny of tradition and established rules. It is characterized by

Polar Harmony

liveliness, humor, whimsicality, grotesquery. It abounds in playful lines and curves, expressive of the unrestraint of the artist's conception.

Has Had Varied Career

One of the comparatively few American artists who have adopted hammered metals as their medium and who display the above qualities admirably is Paul A. Lobel of New York City. He is a young Jewish painter and sculptor who now works in metals almost exclusively, and whose fresh and vigorous creations have emphasized the new trends and possibilities in an ancient art. Mr. Lobel was born in 1899 in Roumania and came to this country in 1901. His career here included working as a necktie maker, razor blade sharpener, newspaper vendor, dress goods salesman, electrician, draftsman, wireless operator, general salesman and free lance artist. Now he regards himself as having arrived at a stage which he calls prosperity.

He is a keen-minded young man with a cynical squint in his eyes and a mocking chuckle. He knows the foibles and frailties of the Jew as few of us do, and he transcribes these

Door

in his works in a broadly humorous and boisterously human manner. He ridicules good naturedly all those superficial and laughable traits in us which deep in our souls have their counterpart in memories of grief and sorrow. It is this self-chastising humor that made life bearable to the Jew throughout history and relieved the monotony and overwhelming tragedy of his oppressive past. Only among the Jews can one find this harlequinade of sadness.

But as you look at the works of Mr. Lobel you are not troubled by the tragic aspect of the subject he depicts at all. You are rather tickled by the merry way in which he convinces you of the comic aspect of a given character or situation. Yet back of it all, behind his Rabelaisian plaques which seem to preach the maxim, "laugh that off," so universally followed in our days of jazz and springy blues, you feel there beats the strong, unceasing pulse of true and serious life.

A Mask

Still it would be unfair to say that Mr. Lobel deliberately sets out to accomplish this effect. The thing is as natural to him as is his keen insight into the laughable peculiarities of Jewish nature, and in the sense in which he expresses this particular strain in his art he is Jewish to the core.

Will Soon Hold Exhibit

Mr. Lobel will shortly hold an exhibition of his works in New York. His previous exhibits arranged both in this country and abroad have gained praise from critics and lovers of the art which he practices. And what is more, he is making his art pay. Many architects are using his works in bronze, copper and other metals as part of their decorative designs in exteriors and interiors of buildings.

To work in hammered metals one must be an accomplished craftsman, besides qualifying as a designer, etcher and painter. A technical description of the work is too involved to be of interest to the lay reader. In a general way it consists in the art of drafting and modeling a design upon a sheet of metal into high or low relief, as the case may be, with the aid of hammer and punchers or chisels, without removing any of the metal.

COMING TO NEW YORK?

New York *vs* Jonesville—
The McAlpin *vs* The 400

WHEREVER "Jonesville" may be—there is but ONE hotel. You MUST stop there.

There is but ONE New York but it now contains more than 400 hotels.

For the Hotel McAlpin to maintain its leadership, to gain in prestige and popularity every year is not an easy task. Hotel competition is keen.

But keener than competition is the keen service of the competent McAlpin Staff—from bell-boy and chamber maid to restaurant chefs and managing director.

When you think of New York, think first of the McAlpin, a leading hotel among the leaders—outstanding in popularity, first in service, comfort and location—and economical enough to appeal to every purse.

Arthur L. Peg.
Managing Director

1700 ROOMS
$3.00 to $12.00 per day
LUXURIOUS SUITES
$10.00 to $30.00 per day

HOTEL McALPIN
"The Centre of Convenience"
Broadway at 34th Street
NEW YORK

News of the Lodges

A POPULAR figure in Allentown, Pa., is Charles Kline. During his two years of service as President of Allentown Lodge No. 916, I. O. B. B., that lodge enjoyed a remarkable growth in membership. And his lodge brothers, showing their appreciation of Mr. Kline's qualities of leadership, recently presented him with an appropriately inscribed white gold ring. The presentation took place at a special affair—with Julius M. Rappaport, the new President, acting as master of ceremonies. Rabbi S. B. Yampol was the speaker of the evening.

* * *

THE Women's Auxiliary of Pittsburgh Lodge No. 44 is going forward from strength to greater strength. It is growing both numerically and in the depth of its members' consciousness of the principles and purposes of our Order. This is effectively brought out in the seventh annual report of that auxiliary, formulated by its President, Mrs. Simon Davis.

* * *

IN THE death, last month, of Mrs. Fay Cohen Sultan, Chicago Jewry lost a noble and beloved woman. She was the wife of William Sultan, Chairman of the Wider Scope Committee for District Grand Lodge No. 6 and a member of the General Committee of that district. Mrs. Sultan's charming personality was familiar in all charitable endeavors in Chicago. And she was especially active in the Temple Mizpah True Sisters' organization.

* * *

IN THE presence of 250 persons, Argo Lodge No. 413 of Washington, D. C., recently installed its new officers. The auspicious and memorable ceremony took place in the Cafritz Memorial Auditorium of the Jewish Community Center. Samuel Ganss, Past President of District Grand Lodge No. 5, officiated. Congressman William Irving Sirovich held the gathering enthralled with his masterly exposition of the history, scope and significance of the Talmud.

* * *

SUNNY Spokane, "the friendly city of the Northwest," feels honored. The 65th annual convention of District Grand Lodge No. 4 will meet there this coming June. And already Abraham Geiger Lodge No. 423 of that city has begun preparations for the gathering, of which Brother Samuel Edelstein has been chosen Chairman. Simultaneously with this concourse there will be held also in Spokane the annual convention of the Women's District No. 4 Grand Lodge.

* * *

IT IS heartening to read the reports of B'nai B'rith activities these days. For from all parts of the world comes news of the effective dissemination of Jewish culture and learning under the auspices of our lodges. Thus we hear now from Montreal of the inauguration, by the B'nai B'rith of that city, of a Jewish Forum. The first lecture of the series to be given at that Forum was delivered by Rabbi H. Abramowitz on February 9th, his subject being, "The Birth of a Nation." The subjects of the lectures scheduled for future meetings of the Forum are: "The Second Jewish Commonwealth," "Judaism and Christianity," and the "Law of Life."

* * *

THE work of the Wider Scope Committee was the chief topic of discussion at this year's annual convention of District Grand Lodge No. 5, which took place at Asheville, N. C., on February 12th, 13th and 14th. To it was devoted a considerable portion of President Joseph Wilner's message. And it was dwelt upon at length by Oscar Leonard, guest speaker from St. Louis, and by Henry A. Alexander of Atlanta, Ga. Rabbi William Franklin Rosenblum of Washington, D. C., spoke on the need of bringing about better understanding among the various factions in American Jewry.

This convention also selected a committee to work out plans for the establishment of a tuberculosis sanitarium somewhere near Asheville.

In recognition of their splendid services, the officers of the past year were re-elected. They are: Joseph A. Wilner, President; Joseph Fromberg, First Vice President; Marcus Endel, Second Vice President; Edwin L. Levy, Secretary; and S. Sternberger, Treasurer. In addition to these the General Committee consists of: Hyman S. Jacobs, Sidney J. Stern, H. A. Alexander, Wm. A. Goodhart and Alvin B. Hutzler.

Next year's convention of the district will be held in Atlanta, Ga.

THE B'nai B'rith of Lowell, Mass., believe in investing in futures. They are offering scholarships in various universities to worthy young men of their city. For this our brethren of Lowell are to be heartily congratulated. Their generosity will be well rewarded in the gratitude and good works of the leaders of tomorrow whom they are helping equip for life.

* * *

ON FEBRUARY 27th, Rabbi Abba Hillel Silver of Cleveland, was the guest of the B'nai B'rith Hillel Foundation at the University of Michigan. He delivered an address at the Natural Science auditorium.

* * *

UNIQUE meetings were held by Los Angeles Lodge No. 487 during the month of February. With President Lionel E. Bernstein as the moving spirit, a patriotic program was given on the night of the 14th. Col. Perry W. Weidner, world famous Mason, was the speaker. On the 15th of the month, Rabbi Edgar F. Magnin, First Vice President of District Grand Lodge No. 4, addressed a joint goodwill "get-together" participated in by the Hollywood Council of the Knights of Columbus and the B'nai B'rith of Los Angeles. This meeting was a huge success in every respect.

* * *

HOUSTON, TEXAS, will be pervaded with the B'nai B'rith spirit on April 22nd, 23rd and 24th. On these days there will meet in that city this year's annual convention of District Grand Lodge No. 7. Memphis is planning to send 125 delegates. And Montgomery and Mobile, both in Alabama, report that they will have large representations of delegates and visitors at the convention. A record-breaking attendance is being predicted.

* * *

MAIMONIDES Lodge of Liberty, N. Y., was instrumental in the naturalization of 200 new citizens during the past two years—all of them of the Jewish faith. Moreover, it was largely through the influence of this lodge that five night schools for adult Jews and non-Jews were opened, during the same period of time, in Sullivan County, the county in which Liberty is located.

Greater New York Wider Scope Campaign Begins In Earnest

GREATER New York is "on its toes" for its Wider Scope Campaign, and enthusiasm for the cause is being manifested to a striking degree by the lodges and women's auxiliaries in Manhattan, the Bronx and Brooklyn. Veteran campaign organizers who are closely observing these manifestations declare that few money-raising efforts by New York Jews have started so auspiciously, and been able as quickly to mobilize so many eager workers.

Largely, this enthusiasm is due to the Metropolitan Conference of the I. O. B. B., in which all of the lodges of Greater New York are members, and to its energetic Chairman, Brother L. E. Schlechter, who has in the short period of its existence stimulated the interest of the rank and file in group action by the lodges for the purpose of intensifying B'nai B'rith propaganda throughout the entire city.

Another factor in the arousing of enthusiasm for the Wider Scope Committee has been the persistent "plugging" by Hon. Maurice Bloch, President of District No. 1. Then also there is the notable work being done by the members of the General Committee and by Maurice P. Davidson, Wider Scope chairman of the District. And especially significant is the exhilarating activity of the members of the Wider Scope Committee for Greater New York, of which Hon. Abram I. Elkus, former Ambassador to Turkey, is the Honorary Chairman, and which includes many prominent men who are not members of the Order.

The "underground" enthusiasm of New York came to the surface in two significant meetings held within twenty-four hours of each other during the week in which Washington's Birthday came. The first was on Monday evening, February 20th, at Hotel Newton, which was participated in by from three to five representatives of each of the New York lodges and auxiliaries. Every lodge or auxiliary delegation was led by its president and included the vice-president, secretary, and most active members.

Over eighty men and women participated in this gathering, which was a dinner-conference under the auspices of the Metropolitan Conference League, and which had the privilege of listening to an address by Brother Sidney E. Kusworm, of Dayton, Ohio, who was the guest of honor. Others at the head table were Brother Maurice P. Davidson, Dr. Boris D. Bogen, Hon. Louis I. Harris, Health Commissioner of the City of New York, Hon. Louis I. Fabricant and Professor A. Broderick Cohen, Treasurer and Secretary, respectively, of the New York Wider Scope Committee, and Rabbi Nathan Krass. At another table sat Aaron Sapiro. Congressman William W. Cohen, a member of the Order, was also among the interested participants, and Congressman Sol Bloom, detained in Washington, wired—pledging his co-operation.

A brief address by Brother Davidson was followed by Brother Kusworm's stirring and detailed narrative of the Wider Scope work. This aroused much enthusiasm.

A profound impression was created by the address of Health Commissioner Harris who lauded the work of the Hillel Foundation as the most effective method of saving the university and college youth for Judaism. These young people otherwise might go astray, he declared, to encounter hostility and disillusionment and, in the end, find themselves compelled to sneak back into Judaism through the back door. "Although I am not a member of the B'nai B'rith," Commissioner Harris said, "the work of the Hillel Foundation is such as to command my services, and I am most happy to pledge you my co-operation and whatever influence I may possess in order to bring this work to the favorable attention of the Jews of New York."

Rabbi Krass, in his address, also praised the work of the Hillel Foundation, of which he has always been a staunch advocate. He reminded his audience that at the biennial convention of the Union of American Hebrew Congregations in Cleveland a year ago, he had called attention to the great work which the Hillel Foundation is doing.

Then the Metropolitan Conference, or in other words, the lodges and auxiliaries swung into action. In response to a roll call, each lodge answered "ready" and reported the membership of the committee which will represent it in the campaign. The women's auziliaries announced that they were already organizing a Purim tea which will be held on March 4th. At this tea the auxiliaries will mobilize their forces for participation in the campaign.

The following is the roster of lodge and auxiliary representation at Metropolitan Conference dinner-meeting:

L. E. Schlechter, Theodore Badman, Max Rockmore, David S. Polier, Adolph Schwartzbaum, Sanford J. Friedlander, Charles Horowitz, Philip Cowen, Jerome C. Lewis, Morris B. Moskowitz, Perry Chafetz, Abraham Franklin, Dr. S. A. Cohen, Ely Rosenberg, Samuel H. Goldberg, E. Wm. Tischler, Harry Kunet, Herman Vogel, A. L. Gallinger, Meyer Dvorkin, Joel E. Sammet, Harold Cohn, Professor Clarence G. Bachrach, Professor A. Broderick Cohen, Hon. Louis Fabricant, A. H. Fromenson, Aaron Sapiro, Maurice P. Davidson, John Simons, Leon B. Ginsburg, Fred Metzger, Max Klein, Daniel Beck, Sol Eckstein, Mark G. Levy, Julius Applebaum, Henry Weiss, Eugene H. Levy, Jr., Meyer Plotz, Rabbi Abraham Burstein, Dr. Simon Schlager, Philip Davidson, Hon. Wm. W. Cohen, Leon Savage, Jacob Mirsky, Morris L. Levine, Mrs. M. P. Davidson, Mrs. Anna Rockmore, Miss Jessica Feldberg, Miss Frances Lemle, Mrs. Lillian H. Smith, Miss Jean Baum, Miss Bess Burstein, Mrs. E. Steiner, Mrs. F. Oppenheimer, Miss Fannie Klein, Miss Dorothy Sprinz, Miss Anna Vogel, Miss Amy H. Lewis, Miss Ida Cook, Miss Elsie Davis, Miss Doris Franklin, Mrs. Mary Eckstein, Miss Etta Breitman, Mrs. Henrietta Beck, Miss Bertha Katz, Mrs. Anna Miraman, Miss Miriam Grunes, Miss Edith Lichter, Mrs. Sanford J. Friedlander, Mrs. Julius Applebaum, Miss Jeanette Oettinger, Mrs. C. R. Schacknow, Miss Edith Klein, Miss Ida Rosenthal and Miss Florence Klein.

The latest acquisition to the roster of distinguished men who have actively joined the New York Wider Scope Committee is Hon. Albert Goldman, Commissioner of Plants and Structures for the City of New York. Commissioner Goldman is one of the outstanding Jewish communal leaders of Bronx Borough.

The second big feature in the progress of New York's organizing activity

was a luncheon at the Brooklyn Chamber of Commerce which was participated in by Joel Sammet, President of the Brooklyn I. O. B. B. Lodge; Julius Applebaum, Past President of the Brooklyn Lodge; Sidney Kusworm, Chairman District No. 2, I. O. B. B.; Boris D. Bogen; Maurice P. Davidson; Prof. A. Broderick Cohen; Clarence Bachrach; Albert A. Friedlander; Arnold Jacoby; Albert J. Rifkind; Abe Aaron; Joshua Frieberger; Eli Wagner; Maxwell Cantor; and Jacob Horowitz.

Brother Davidson, who attended the meeting in his capacity as Wider Scope Committee Chairman for District No. 1, outlined the plans of campaign as well as the work of the Committee. The outcome was that those present formed themselves into a nucleus for a Brooklyn Wider Scope Committee, to which additions will be made both from members of the Brooklyn Lodge and from outstanding leaders of Brooklyn Jewry in general. Professor A. Broderick Cohen was elected Chairman for Brooklyn, with power to draft into the service such official associates as he may deem necessary. His first official act was the appointment of Professor Clarence Bachrach as one of the Vice-Chairmen.

At a conference of the Brooklyn Committee, held on Washington's Birthday, active steps were taken to complete the organization.

Following quickly on this second meeting was the acceptance of the honorary chairmanship for Brooklyn by Justice Edward Lazansky and the honorary vice-chairmanship by Hugo Piesen.

Seven hundred members of the Independent Order B'nai B'rith tendered a reception recently to Hon. Maurice Bloch, minority leader of the Assembly, and President of District No. 1 of the Order, at the True Sisters Building on West 85th Street. The occasion was a meeting of the Metropolitan District, and also the initiation of 220 new candidates into the Order.

Rabbi Nathan Krass, of Temple Emanu-El, and Mr. Maurice P. Davidson, Chairman of the Wider Scope Committee for District No. 1 were the speakers, and Mr. L. E. Schlechter, President of the Metropolitan Conference of the Order, was in charge of the initiation exercises, which included the joint initiation of the 150 candidates for membership in the Order and the 70 candidates for membership in the women's auxiliaries, the largest class of novitiates ever inducted at one time in New York.

Welcome to New York

To B'nai B'rith Members and Contributors to the Wider Scope Committee:

If you happen to be in New York during the months of March and April do not miss an opportunity to visit the headquarters of the

Wider Scope Committee, at 261 Broadway

An intensive effort is being made to launch the Wider Scope movement in the metropolis. Your moral support is wanted. **Get in touch with your friends and acquaintances in New York City and enlist their co-operation.** Call their attention to the services they will be rendering by supporting the Wider Scope Program—the program which, through its various divisions is effectively meeting some of the most important CULTURAL and SPIRITUAL needs of AMERICAN JEWRY.

MAURICE P. DAVIDSON,
Chairman.

B'NAI B'RITH WIDER SCOPE CAMPAIGN

A few of the leaders of the Metropolitan District, New York City. Many more will appear in the next issue.

THE Metropolitan Headquarters of the Wider Scope Committee is open at 261 Broadway, in readiness for the coming Greater New York Campaign. The Cause of the Wider Scope Committee concerns itself with every family, every community in American Jewry. The results of the work of the Wider Scope Committee are seen in the revival of Jewish ceremonies in the home and in the creation of youthful Jewish leaders through the B'nai B'rith Hillel Foundations at universities and the Aleph Zadik Aleph, the Junior Order of B'nai B'rith.

Across the Seas

ON FEBRUARY 14th, the new lodge recently established in Stantlawow, Poland, was formally installed. This city is the capital of the province in which it is located and is the home of a considerable number of Jewish intellectuals.

The Order is gaining strength in Poland not only numerically but also in influence. As has previously been reported the Polish brethren are planning soon to issue a publication of their own. And now comes word that they are giving serious consideration to the matter of bringing out a European edition of the B'nai B'rith Manual.

Humanitas Lodge of Przemysl reports that it is contributing annually 1,100 *Zlotys* to the Academy for Jewish Learning of Poland. The same lodge also subvented the care of 44 children last summer at the Bachow vacation camp, and recently it held in its quarters an exhibit of works by the artist, M. Mandelbaum, a member of the Jewish Academy. This is noteworthy because it shows the wide scope of activity participated in by a typical Polish lodge. The B'nai B'rith spirit is the same the world over.

* * *

THIRTY-SEVEN members were present at the 140th meeting of the General Committee of District No. 8 of Germany, recently held at the Home of the Berlin lodges. Dr. Baeck, President of the District, in opening the meeting spoke with enthusiasm of last summer's visit of Alfred M. Cohen, President of the Order. Brother Baeck declared that personal contact with the head of the Order had been an inspiration and a joy to the German brethren.

In Frankfort on the Main, it was reported at this meeting, a committee has been organized, headed by B'nai B'rith, to prepare the way for the establishment of a tuberculosis sanitarium for men.

A report was also read of the status and needs of the Jaffa Orphan Home which is sponsored by the German Grand Lodge. It was pointed out that the institution is now practically self-sustaining, but that it would be advisable to establish a pension fund for its officers and employees.

The installation of the English Grand Lodge was reviewed and comment was made upon the strengthening of fraternal feeling brought about between the German B'nai B'rith and the English by visits of German brethren in Britain and British brethren in Germany.

Progress has been made by the special cultural committee, it was further reported. This committee has provided subjects and material for discussions in the various individual lodges and has stimulated the collection of material for a history of the Order.

When the discussion of a motto for the Order came up, it was shown that no radical change is contemplated. The members of the German Grand Lodge General Committee favor: "Benevolence, Fraternity and Unity," as a new motto.

It was decided to hold the next meeting of the grand lodge in November, or at latest, December, 1928.

* * *

MEANS of deepening and widening the influence of the Order in the Orient were discussed at the recent meeting of the Palestinian District Grand Lodge. Due to illness, Brother David Yellin, President of the District Grand Lodge, was compelled to be absent. The Grand Lodge Vice-President, Brother M. Dizengoff, therefore presided.

After reading a letter from Brother David Yellin, Brother Dizengoff spoke on "The Task of the B'nai B'rith in the Orient." He declared that the B'nai B'rith of the Palestinian district should concentrate their attention on the neighboring countries. In Palestine proper there are, in his opinion, already so many cultural agencies at work, that the B'nai B'rith of that part of the world could well afford to devote their energies almost exclusively to the less developed countries.

Brother Dizengoff suggested, in this connection, that the Constitution Grand Lodge should create a special department for the dissemination of culture and education in the Near East, with a sort of field headquarters in Jerusalem. It is his idea that the program of such a department should be: (1) to prepare teachers for the educational institutions of the Near East; (2) to prepare suitable text books; (3) to offer scholarships in Palestinian seats of learning to promising students; (4) to open vocational training schools.

Brother Press spoke on the need of imbuing the B'nai B'rith members, themselves, with new enthusiasm. He advocated a modification of the ritual, with the end in view of infusing into it a stronger appeal to the emotions.

That there is a diversity of opinion as to what should be the main function of the Palestinian B'nai B'rith is indicated by another speech—that of Brother Donin. He maintained that there is a great deal of work to be done in Palestine proper. And he urged that the District Grand Lodge should keep in close contact with the constituent lodges, seeing to it that these lodges make the most of their possibilities both in the way of cultural undertakings and in increasing their membership.

A lively discussion followed in which all those present participated and which promises to bear fruit in the form of creative activity.

* * *

AT A session, several weeks ago, of the General Committee of the Czechoslovakian Grand Lodge, President Dr. Josef Popper, commended the splendidly effective work of the cultural committee in the district. He also called special attention to the spontaneity with which new lodges were being established in his country, and to the steady growth of existing lodges without membership campaigns or other concerted efforts in that direction.

* * *

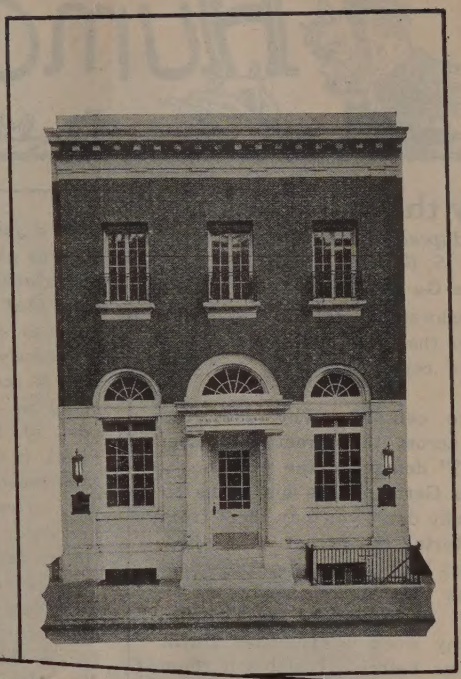
FROM Austria comes news of noteworthy activity among the brethren in the city of Linz. Thanks to the indefatigable efforts of the members of Ehrmann Lodge, and especially those of Brother Emil Bruder, a new Lodge Home has been established in that community. Representatives of the Austrian Grand Lodge participated in the joyous formal opening of this new centre. Speeches of memorable import were delivered, and a mingled spirit of solemnity and festivity prevailed.

All who were present came away from the celebration convinced that Ehrmann Lodge was very successfully putting into practice the ideals and aims of our Order.

"FORWARD"

World's Largest Jewish Daily Chooses

WILLIAMS OIL-O-MATIC HEATING



PHILADELPHIA is proud of the New Beautiful Home of the Jewish Daily Forward, recently dedicated in Independence Square. The world's largest Jewish Daily Newspaper with branches in twelve Metropolitan cities in the United States. How fitting that this new magnificent building should be heated by a Williams Oil-O-Matic Oil Burner that keeps its interior immaculate.

Not only in buildings, such as newspapers, churches, schools, apartments, hospitals, hotels, theatres and clubs but in homes, Oil-O-Matic has been rendering perfect service over a long period of years. It can be easily connected to any type of good heating plant. In any size home.

From the moment you have an Oil-O-Matic installed, you will enjoy a new comfort. Your home will always be kept at the right temperature *automatically*. Such convenience! Coal dust—ashes—dampers—uneven heat—furnace tending are gone forever. Your home is twice as easily kept clean.

With Oil-O-Matic you can use any house heating oil that is cheapest. This wide choice of oil fuels, assures you of a never-failing supply. There is an abundance of fuel oil—lower in price and richer in heat units. And no adjustment of the burner is necessary. Fuel economy and low maintenance have always made Williams Oil-O-Matic the lowest cost oil burner on the market.

You are assured of dependable, uniform heat because graduates of the famous Williams Institute of Heat Research will study your particular heating problem.

Over 65,000 Oil-O-Matic owners vouch for its sturdy dependability. Now you can experience an even greater degree of satisfaction with the New Model "J." To have the new improved Oil-O-Matic is to enjoy a type of heating service far beyond anything you have ever known. Get in touch today with your local Dealer. Or mail coupon below.

RADIO

Radio stations broadcasting the Williams Oil-O-Matic programs:
KDKA—6:30 to 7 P. M. Central Standard Time every Wednesday.
WBZ-A—6:30 to 7 P.M. Central Standard Time every Tuesday.
WGN—8 to 9 P. M. Central Standard Time every Saturday.
KFRC—6:30 to 7 P. M. Pacific Time every Sunday.
KGW—6 to 7 P. M. Pacific Time every Monday.

COUPON

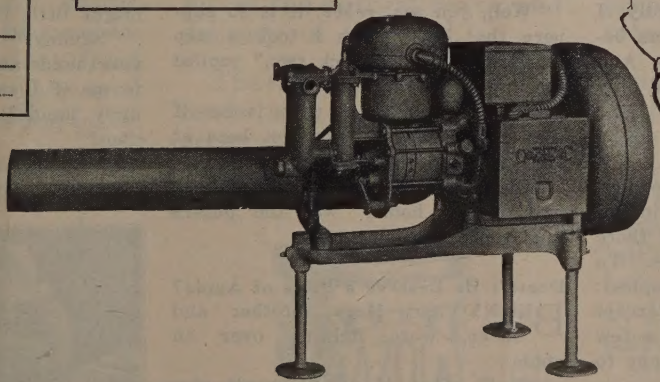
Williams Oil-O-Matic Htg. Corp.
Bloomington, Illinois. BB327

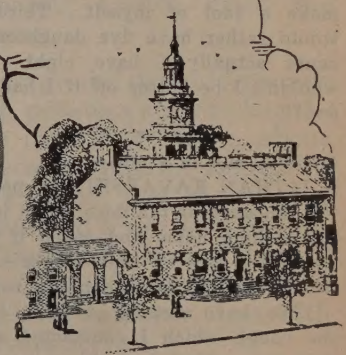
Please send us full particulars of the New Improved Williams Oil-O-Matic for the home.

Name .....

Street .....

City ..... State .....





WILLIAMS OIL-O-MATIC HEATING

"If it isn't a Williams—it isn't an Oil-O-Matic"

Why the Jew Laughs

Adapted and Retold by
S. Ben Menahem

Willing to Go One Better

AN Irishwoman asked a Jewish grocer the price of his beans.

"Twelve cents a pound," said the grocer.

"Twelve cents!" Why does the German across the street sell them for eight?" demanded the woman.

"If the German sells his beans so cheaply why don't you buy them from him?" retorted the grocer.

"He just happens to be out of them now," was the woman's reply.

"Well," declared the grocer, "as soon as my stock is exhausted I will go you one better. I will sell them at four cents a pound."

* * *

Daughters Are Better Than Dollars

"WOULD you rather have five daughters or five thousand dollars?" an elderly Jew was once asked. And he replied instantly that he would rather have the daughters.

When he was pressed for an explanation, he declared, "First, when you have five thousand dollars you are sure to want more and more. This makes you guilty of covetousness. When you have five daughters you won't commit that sin. Secondly, what would be the use of my wanting five thousand dollars; I am not going to get it anyhow. So why should I make a fool of myself. Thirdly, I would rather have five daughters because actually I have eight. And wouldn't I be better off if I had only five?"

* * *

He Was Not in a Hurry

NATHAN KAVARSKI, the peddler, knocked at the door of an imposing looking home and asked if there were any rags or junk for sale. To which the man of the house replied:

"We have nothing to sell except the cough which I contracted a few days ago. That I would be happy to sell to you."

Not to be outdone, the peddler replied, "I deal in antiques. Keep your cough for another twelvemonth. Then I shall be glad to come here and make an attractive offer for it."

IN a joke there is often more true philosophy than in a long dissertation. And the beauty of it is that every joke worthy the name is spontaneous. It strikes the mind in a flash. Like all folk lore it seems to have come into being in an uncanny way as a part of the very language in which it is expressed. And for this reason, though poor jokes are often repeated till they nauseate, good ones are sometimes neglected. Persons who know them take it for granted that they are known by everyone and are therefore reluctant to relate them. The B'nai B'rith Magazine wishes to encourage the circulation of good jokes. Hence we are offering a book for everyone which we print in this department. So send them in to us. The winners this month are: Moses N. Janton, 1913 W. 6th Ave., Spokane, Wash.; Irwin Steinhart, 637 Euclid Ave., Toronto, Ontario, Canada; and Mrs. B. Brutskus, Richardstr. 19, Berlin, Germany.

Page Einstein!

AVRUMKE came late to *cheder*. His *rebbe* said to him, "Avrumke, what's the matter? Why are you so late?"

"Well, you see, *rebbe*, it is so slippery that every time I took a step forward, I slipped back two," replied the pupil.

"But, Avrumke, if that is so—if that is so, how did you get here at all?" retorted the teacher.

"Oh, you see, *rebbe*, I turned back and started home," was the pupil's final reply.

* * *

Doesn't He Deserve a Piece of Apple?

BENNY and Mary, brother and sister, were fighting over an apple.

"No!" cried Mary, "I won't give you a piece of my apple!"

"Oh, don't be mean!" said her brother. "Remember, I broke the piano so that you didn't have to practice for a week!"

Truth More Wonderful Than a Dream

NACHUM LEMESHKE was puzzled. He had been reading the Bible story about the famous dream of Pharaoh in which the seven lean cows had eaten up the seven fat ones and still remained as lean as ever. And he couldn't understand how that was possible. So he laid the problem before his good friend, Chaim Yonoh, who had a reputation as a scholar and who had once been a very successful business man.

"You want me to explain the dream of Pharaoh," said Chaim. "That was only a dream. I can tell you a story of something that really happened, something that I know from my own bitter experience. Years ago I was conducting a business on a very big scale. I had a bookkeeper who kept a set of several books, each of them considerable in size, and every transaction was recorded in them. At the same time my wife kept one little book, a thin little book that you could put into your vest pocket. In it she simply marked down the household expenditures. And wonderful as it may seem that little book swallowed up all the big books and remained as small and thin as ever."

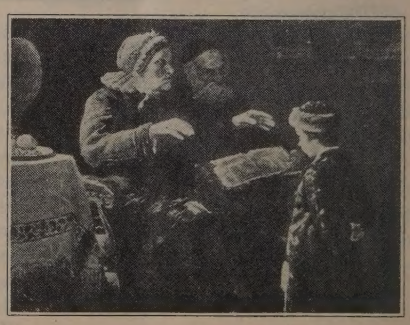
* * *

Sammy Teaches a Lesson in Etiquette

THE young teacher is walking around the room inspecting the personal appearance of her pupils. She stops in front of the desk of a bright little Jewish boy.

"Sammy," she says, "how dirty your hands are! What would you say to me if I came to school with such dirty hands? What would you say then?"

"I wouldn't say anything, teacher, I would be polite," Sammy replies.



It's Surprisingly Easy To Prepare Delicious Fried Foods

that are greaseless when ready to serve!

TO MODERN women, deep frying is actually a pleasant task . . . quickly, easily, these intelligent housewives daily prepare perfect fried foods. They have discovered these simple, interesting facts:

Mazola is a sweet, clean, wholesome oil. It heats quickly without smoke or odor—because it contains no moisture to flash and sputter (the common cause of smoky kitchens). Mazola never soaks into the food but "sears over" it . . . seals in the rich juices . . . preserves the natural flavor and delicacy of the food.

That's why Mazola-fried foods are always free from grease . . . digestible as well as tender and delicious.

★

As a suggestion, here is a pleasant, practical method of preparing French Fried Potatoes:

Scrape and pare 1½ pounds Irish potatoes and cut lengthwise into long strips, about sixteen to a potato. Rinse, dry on a towel, put in a frying basket and fry in deep Mazola hot enough to brown a bit of bread in a minute, 395 degrees F. Drain on paper, dust with salt and serve.

"THE Modern Method of Preparing Delightful Foods" is a remarkable new book by Ida Bailey Allen. It contains nearly 300 new, carefully compiled recipes for every occasion. Its well printed pages are chock-full of illustrations, suggestions and valuable household hints. Send 10 cents (stamps or coin) with the coupon to the right and you will receive your copy postpaid.

BB 3

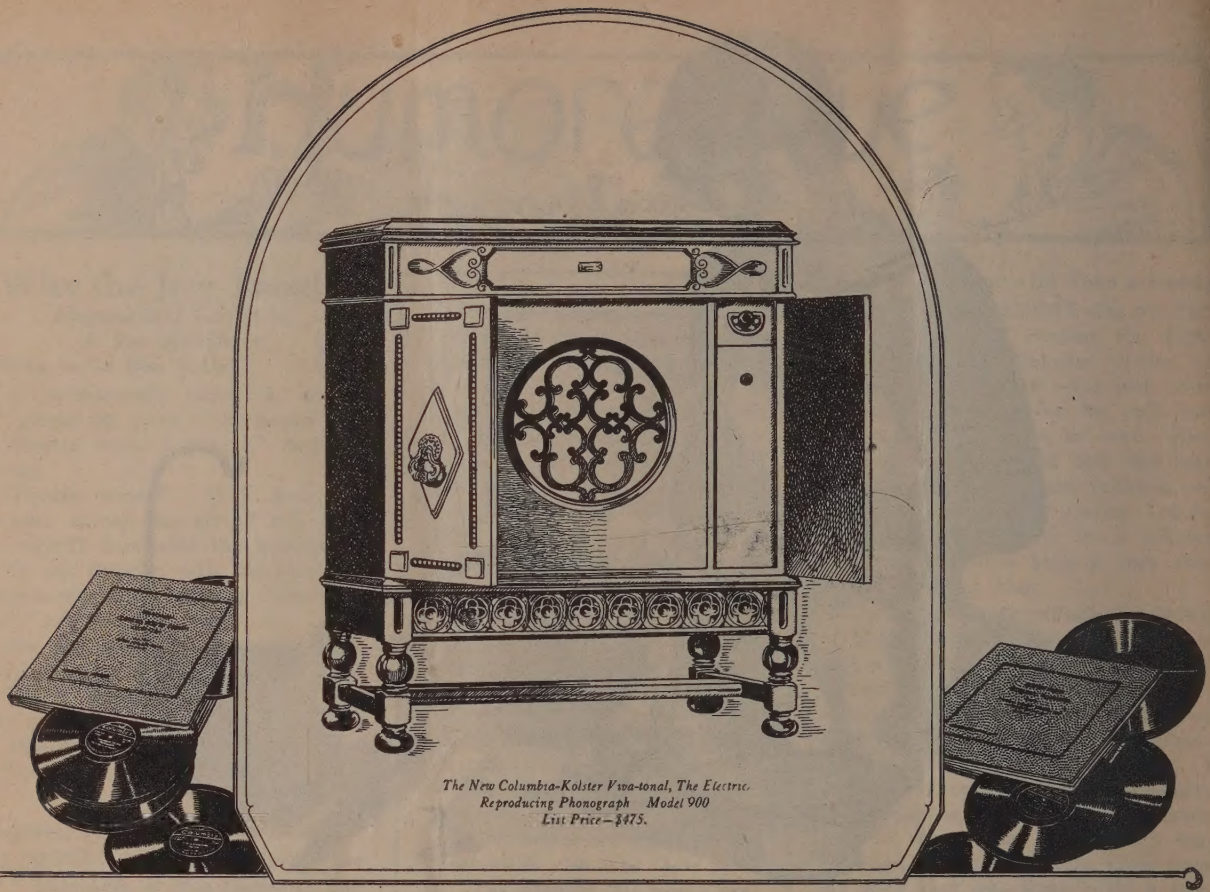
CORN PRODUCTS REFINING COMPANY
P. O. Box 171, Trinity Station, New York City.

Enclosed is 10c (stamps or coin)—please send me my copy of "The Modern Method of Preparing Delightful Foods."

NAME.....

ADDRESS.....

TOWN.....STATE.....



The New Columbia-Kolster Viva-tonal, The Electric Reproducing Phonograph Model 900 List Price—$475.

Columbia - Kolster

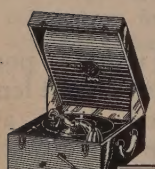
{VIVA-TONAL}

The Electric Reproducing Phonograph - - - ***"like life itself"***

The Columbia-Kolster gives you more than you ever thought there could be in a phonograph record

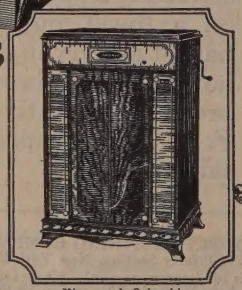
TO appreciate the new and better records of today, hear them on the Columbia-Kolster. Here is the Viva-tonal Columbia, with an "electric pick-up"—equipped with the Kolster Electric Power Cone Speaker, including Cunningham tubes—giving to voice or instrument rich, full, resonant reproduction, the most amazing development of modern acoustic science.

Play anything—from a Columbia Masterworks record to the latest Columbia dance or vocal hit. Music lovers who have marveled at the smooth, scratchless playing qualities of the Columbia New Process Records, which are made the new way—electrically, Viva-tonal Recording—will be delighted at the results obtained by these records on the new Columbia-Kolster Viva-tonal. You not only hear, but seem actually to feel the music. Thrill to Columbia's "magic notes."



Viva-tonal Columbia Portable—Model 160 $50 (List Price)

Viva-tonal Columbia Model 603—$90 (List Price)



Viva-tonal Columbia Model 810—$300. (List Price)

Viva-tonal Columbia Model 711—$175. (List Price)

Schubert Centennial (1828-1928)

Sponsored by Columbia Phonograph Company

An international celebration of Masterworks. Hear Columbia's recording of the Unfinished Symphony, Masterworks Set No. 41, in Six Parts, $4.50, including Album

Columbia

Columbia Phonograph Company

1819 Broadway, New York City

Canada: Columbia Phonograph Company, Ltd., Toronto

"All Trade Marks Reg. U.S. Pat. Off.; M.R.M. Ind. Reports" Nos. 18425 y 18426 de 8 de Agosto 1920 y 16088 de 23 de Agosto 1926; Marca Industrial Registrada Bajo Nos. 1990, 2648 y 2677.